# JONES

Peter Jones.

CHRISTIAN GUARDIAN, 10 September, 1845.

The notices of the Rev. Peter Jones, which we promised in our last, are in the first page. We have received a letter from the Rev. John Ryerson, giving the following extract from a letter he received from the Indian Missionary:--

Two or three weeks since, I received a letter from brother Jones in which he says, "I have collected about 4500 for the Manual Labour Schools since I came to England. I am strongly advised not to kame Scotland until Thave raised another 4500. It was our intention to have returned to Canada this ensuing autumn, but my good friends say I ought not to leave until I have realized at least £1000; and as the way appears to be opening before me, I think it would be a pity to hasten our departure. I have therefore partly made up my mind to remain in England until early next spring. I think I can be more useful to our cause by prolonging my stay on this side of the great waters. I am happy to say that since the commencement of summer my health has improved. I have had no returns of my old complaint, the erysipelas -- the sea voyage appears to have removed it entirely. Mrs. Jones continues pretty well: the children have had the whooping cough, but I am glad to say very mildly. I am happy to hear of the presperous state of our Church in regard to finance, and of the unity of spirit amongst our people. May God continue to pour upon our beloved country every temporal and spiritual blessing! I have not heard from your brother since the left London, except what I saw in the Guardian, so that I know not where he is. glad to see him and to alk with him on our Church affairs."

nergy.

Memo to

9th July, 1937, 3 Meredith Crescent, Toronto, Ontario.

Memo to:
Brigadier-General the Hon. T.L. Kennedy
Dixie. Ont.

Some time ago you said that Jane Laird was the first white child baptized in the Dixie chapel. This suggests that Indian children were baptized there earlier.

Peter Jones, the famous Mississauga half-breed chief and Methodist local preacher, was baptized by the Rev. Mr. Leeming, Church of England minister in Ancaster or Niagara, at the instance of his father, so that evidently he began life as an Anglican.

Peter owned lot 7, concession 1 South of Dundas street and his brother John owned lots C and D.

Evidently Peter and John and their red brethren used the Dixie Chapel frequently in the early days. Can you give me any more details about this?

I have before me a very interesting little sonnet by the Rev. R.J. MacGeorge, Church of England paster of Streetsville in the early forties, entitled, "The Indian Log Church." A copy is enclosed. The 9th and 10th lines definitely suggest that he was referring to the Dixie church. Certainly he could not have been referring to the Methodist chapel at Port Credit, for he was completely out of sympathy with the Methodists, and besides, it would have been farcical to call the Port Credit chapel, built in 1825-6, Peel's first house of worship.

It seems to me there was an interesting story here if we could just get at it.

What is your family tradition about the Indian baptisms which preceded your greate grandmother's?

W. P. B.

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Loronk Star

OCTOBER 20, 1937

70TH ANNIVERSARY PLANNED BY CHURCH

Trinity Anglican Founded in 1868 on Property Then Worth \$1.75

Port Credit, Oct 20 The 70th anniversary of Trinity Anglican church will be observed here next week in a celebration that will labe a week and will be featured by a pageant depicting the history of the church and the reunion of old parish members. Many high dignitaries of the church are expected to take part in the commemoration services, including trebishop Derwyn T. Owen, rimate of all Canada.

According to church records Trinity church was founded in 1868 on a piece of property donated by Mr. and Mrs. James Hamilton. Set aside from a tract of land that cost approximately \$25, it is estimated that the original value of the land was not more than \$1.75.

the land was not more than \$1.75. The first founder of the Anglican parish. Rev. James McGrath, succeeded the ministry of a non-denominational Mississauga Indian Peter Jones, who brought Christianity to many of his tribe. Father McGrath founded the parish in 1826 as the first denominational parish in the southern part of Pecl county, and ministered to his widely - scattered population by preaghing in a private home and in Shaw hall, now the lodge hall of Mississauga lodge, A.F. and A.M.

oreaghing in a private home and in Shaw hall, now the lodge hall of Mississauga lodge, A.F. and A.M.

The constant growth of the congregation necessitated the establishment of a separate parish in 1914 when Rev. Henry Earle became the first rector. Although the original building still standalterations and additions have been made from time to time. Rev. Kyrle R. Berkley is the present incumbers.

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Taken from letter from Mrs. W. Clayton Bell, "Woodleigh", Oakville, Ont., dated June 14th, 1934.

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opening of the Perkins Bull Exhibit of Peel County pictures. Unfortunately I could not go -- but before the closing I did spend an hour among the scenes of my childhood and I loved them. The portrait of W. A. McCulla is very life like. I remember him so well & the daughters Louise & Mabel. I did have a chuckle over the one of Judge Graham because of a memory I had of him shaking his fist in the Church (& walking out) at the Reverend T. W. Jeffrey because that minister was not a fundamentalist & vouchsafed the opinion there was no material Hell but we made our own on Earth -- Several changes have taken place in the beliefs & unbeliefs of the people since those The Reverend Peter Jones -- I may be mistaken but I have a dim recollection of being told he was the father of W. W. Williamson's wife, perhaps I am wrong but there is a slight resemblance to the late E. S. Williemson, "Gabby" ..... I did not see any pictures by Curtis (Bert) Williamson in the collection -Why oh why did not some artist paint a spot I loved so well the flats near the Stork residence, the Creek & the Willows with the cattle browsing there .....

"Christian Guardian" Vol. 1V, No. 45, September 18, 1833, Whole No. 201.

## MARRIED

On Sunday evening, 8th inst., by the Rev. Dr. Bangs, the Rev. Peter Jones, Indian Missionary in Upper Canada, to Miss Elizabeth Field, eldest daughter of Charles Field, Esq., of Lambeth, England.

methodist forces

Christian June of METHODISM

Christian June of following particulars of his last hours

in the words of an eye witness:

God bless you all!"

"Many friends came from day to day to see him. to each of whom, as long as he was able, he addressed a few appropriate porus. To one, pressing both his hands in his. he said - "I am roing home, going to my Father's house above; all is well; meet me there." To the Doctor (Griffin) he said. "I thank you for all your kind attentions: you have done all you could, but it is the will of God to take me home. I hope you will give God all your heart, and meet me in a better world." To others he said -"God bless you; be faithful unto death, and you shall receive a crown of glory." Hearing him say "Blessed Redeemor," it was remarked, you can say "I know that my Redeemer liveth." "O yes, he replied, I could say that all the time." On Friday afternoon he took formal leave of his dear children, presenting the three elder ones with the Bibles he had long used, and the youngest with his Wesleyan Hymn Book, with other appropriate tokens of remembrance. He put his dying hands on each of their heads, saying, "God bless you my dear boys. Be good children. Be af ectionate and obedient to your dear mother. Be kind and loving to each other. Give God your hearts, and meat me in a better corld." He then took the hand of his dear mife, saying, "I leave these dear boys to the care of their Heavenly Father, and yours, for you to tain them and teach them the good wav.

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WINTER STUDIES AND SUMMER RAMBLES IN CANADA BY MRS. JAMESON, Vol. III.

LONDON: SAUNDERS AND OTLEY, CONDUIT STREET, 1838.

# Page 296 - Vol. III

The Methodists have two congregations; the Indians of the Credit, under the direction of Peter Jones, and the Indians from Coldwater and the Narrows, under a preacher whose name I forget, - both zealous men:

### Page 297.

but the howling and weeping of these Methodist Indians, as they lie grovelling on the ground in their religious services, struck me painfully.

Mr. MacMurray is the only missionary of the Church of England, and, with all his zeal and his peculiar means of influence and success, it cannot be said that he is adequately aided and supported. "The English Church," said one of our most intelligent Indian agents, "either cannot or will not, certainly does not, sow; therefore cannot expect to reap." The zeal, activity and benevolence of the travelling missionary Elliott are beyond all praise; but his ministry is devoted to the back settlers more than to the Indians. The Roman Catholic missions have been, of all, the most active and perserving; next to these the Methodists. The Presbyterians and the English Churches have been hitherto comparatively indifferent and negligent.

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Extracted from Peter Hones' Journal

Peter Jones on his visit to Sault Ste. Marie in 1833 was among the Indians on the American side "but crossed over to the Canadian side in order to talk to the head chief Chingwa toons and to hold a meeting among his people".

Chinquacousi

An Address delivered in the Chippewa language to the Mississauga women of the Mission Village, of the River Credit, by PETER JONES, native Preacher, and translated by himself. They were met together for the purpose of forming themselves into a Dorcas Society. Nov. 23rd, 1892.

My Sisters, I am glad to be with you on this important occasion, and thank the Great Spirit for permitting you to come together at this time. You have met for the purpose of forming yourselves into a Dorcas Society.

My Sisters, it is by benevolent Institutions that the words of the Great Spirit are carried, by the ministers of the Gospel, into all parts of the world, wherever the poor heathen are to be found.

My Sisters, a few years ago, we were all strangers to the words of the Great Spirit, and knew nothing about the religion of Jesus Christ, which we now feel in our hearts. We were roving about in darkness, from place to place, being poor, naked, hungry, drunken and sick. There was no one to tell us that Jesus had died to save poor Indians from their sins, and from going down to the bad place, where Mahjemunnetoo torments the wicked drunken people.

My Sisters, while we were in this wretched situation, the good white Christians, who love the Lord, and who love to see his religion spread among all nations, not being stingy or their good enjoyments but willing

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"CHRISTIAN GUARDIAN" Vol. 1, December 5, 1829, No. 3

Address of Peter Jones - 2

that others, who were not of their own people, might also experience the same happiness in their hearts these good Christians remembered and pitied us poor Indians: they began to pray for us, and to form themselves into Missionary and other religious societies. that they might be able to send ministers and teachers among us. and impart unto us all the blessings of the Great Spirit's religion. The good ministers, sent by their brothers and sisters, came and told us all about the Great Spirit and his Son Jesus Christ, who came into this world to save poor Indians and make them good .-We listened and believed all the words of the Great Spirit. And now, behold Sisters! what the Lord has done for us through missionary operations! We now worship the Great Spirit through Jesus Christ, and get happy in our hearts, live in houses and begin to enjoy the comforts of our white friends, and our children learn to write and read the good book.

My Sisters, as our Great Fathers in heaven, has
put the gospel in our hands, it now becomes our duty,
to hand the same blessing to our unconverted brethren, who
are yet remaining in heathenish darkness. The Lord
requires it of us, and we must obey.

My Sisters, you are about to form yourselves into a Dorcas Society, as your sisters at Grape Island and Rice Lake have already done. The object of the Dorcas Society is to raise a fund, by making mockasins, baskets.

"CHRISTIAN GUARDIAN" Vol. 1, December 5, 1829, No. 3

Address of Peter Jones - 3

brooms. &c., to sell, and so obtain means towards aiding in the spread of religion among our poor native brethren. I will tell you, sisters, of Dorcas, from whom your society is named. The Bible tells us that in the days of the Apostles, shortly after our Saviour went away up into heaven, there was a certain disciple called Dorcas, who was a very good woman, full of good works and alm-deeds which she did. By and by she got sick and died; and was laid out. The Christians then sent to the Apostle Peter to come to them .- The good man came; and when he was come, they brought him to the place where she lay; and all the widows stood by him weeping, and shewing the coats and garments which she had made, while she was with them. The minister then kneeled down and prayed, and said to the body, "Dorcas arise!" and she opened her eyes, and sat up. Sisters, you see how this good woman worked for the poor, and how the Great Spirit loved her and raised her to life after she was dead.

My Sisters, I know that you are poor and not able to give much; and I know also that it is your fervent desire to help, according to your means, the great work which the Lord is carrying on among our native brethren. Do not think, Sisters, that your small gifts will be in vain in the Lord. Let me tell you what our Saviour good said on this subject. It is written in the Great Book, that as, "Jesus sat over against the treasury; and-many

that-were-rich-cast-in-much

"CHRISTIAN GUARDIAN" Vol. 1, December 5, 1829, No. 3

Address of Peter Jones - 4

and beheld how the people cast into the Breasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, "Verily I say unto you, that this poor widow hath cast in more than all they which cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all she had, even all her living."

My Sisters, if the poor widow's mite was thus accepted and commended by our Lord, may you not expect your offering to be owned and blest by the Great Spirit. Yes, Sisters, your baskets and your brooms, given to the Lord, will be acceptable in his sight, and accomplish the end for which you give them; and you will by no means lose your reward.

Moreover, Sisters, such benevolent Societies
have a happy tendency to promote peace and harmony in
communities, so that while they are engaged in the work
of the Lord, their hearts will be united together in love,
and they will prosper in their own souls. Sisters, I
bid you God's speed, and pray that your efforts may be
owned and sanctioned by the Great Spirit in the salvation of many poor Indians.

This is all I have to say.

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at the store of one of the lon merchants in York and advertised by him in the QUARDIAN.

of "Old Jack" speaks of him as " only only those who a few years ago constituted a living opinion but who was survey in the mournful recollections of the children."

James Market

Machen

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The first issue of the QUARTIAN contains an obituary notice regarding the late Mrs. Barah geroot, sife of Rev. George Ryerson, Indian Mission gast Port Breilt, buried in the Lethodist Egiscopal Demotory to Lamilton.

the Nev. Peter ones, missionary to the Trelit; evidently the Peter James to work to referred. He seems to be on friend lies to make with the apersons or there is a personal note in his letters southing brown the sharetristic formal, religions terminology of the period.

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"On November 23, 1829, the Indian Porsas Society was organized on the Gredit Mission (officers given include Mrs. Jones, Treasurer)." At the beginning of the following May, Lady Colborne organized a bazaar in York and showed her democratic spirit by permitting the Dorcas Society to send in a table of goods. Those which were not sold, incl. ding strong buckskin gloves etc., were afterwards displayed at

missionaries to the Mississanges. Peter construction of the romantic marriage of a young Welsh land surveyor named Augustus Jones and a daughter of Wahbanosay, a Mississanga chief. Brought up in the woods with four brothers and five sisters, Peter was taught the old Indian superstitions, "how to gain

successful hunters". Peter and his elder brother John soon became expert in the use of the spear, the gun, and the bow and arrow, but Peter was also taught by his father to read and write, and to speak English almost as well as Mississauga. For about three months in the summer of 1822 he studied "arithmetic and other useful branches of English learning", his board and tuition paid by his own summer labours at brick-making. In June, 1823, the attended a Methodist camp-meeting in the neighborhood of Ancaster.

The way accompanied by his sister, and they "were both converted and returned praising God".

"That night Peter Jones commenced family prayer in his father's house. The immediate result was the conversion of both his parents. He soon felt it his duty to exhort his fellow-countrymen to turn to the true God, and the Lord hlessed his efforts in a remarkable manner."

Several outstanding Mohawk and Mississauga families were converted, and their young exhorter became a recognized leader in the tribe. Unlike so many ambitious young men of mixed race, and did not attempt to mingle with the better-educated and more prosperous group of his father's people. All his efforts were directed towards the improvement of the degraded Indians to whom he remained loyal to the very end. There is something very appealing about the steps this young man immediately took to secure their temporal as well as their spiritual welfare. He enecuraged

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1 gold

his "Mississauga brethren to plant corn and potatoes this spring", himself making "preparations for clearing and ploughing the land". He

"found them very awkward and ignorant in working on a farm, and...had to show them how....to clear the land and.... hold the plough".

The ground finally cleared, Peter purchased seed potatoes, and procured a few yoke of oxen for ploughing, coming to identify nimself more and more with his "Mississauga brethren", whom he now for the first time began to call "my people". He had made his mother's race his own, and was destined often to feel

"extremely unworthy of conducting and managing both the temporal and spiritual affairs of these Indians, who appear to look to me (Peter Jones) as their leader",

but never to shrink from "the faithful discharge" of in duty.



Taken from PEEL GAZETTE October 25, 1934.

In the settlement, people of both races worshipped in the kitchen of Wesley Watson, whose descendants are now members of the church.

interest in the affairs of the mission and even begged money as he rode his circuit to provide funds for the first church building, now used as the Masonic hall. He and Peter Jones laboured together to build the church which held its first anniversary in 1832 when at a "love feast" the Indians promised to cut and provide the timber for a bridge across the river.

The little church, still standing, was built by red men and white. While the Indians dug the foundation, settlers cut the trees for the walls and many a long winter evening was spent by farmers whittling wooden pegs to be used as nails.

### PETER JONES

PREACHED AT THE CREDIT OCT. 1832

Heb. 4.9 - The Sabbath was a type of the promised

land of Canaan, which was a type of the rest

promised to Christians under the Gospel. The

Apostle annex and exhortation thereon

1. Who are the people of God -

Not every one who professes Christianity, without its power -

- 1. They who worship God in the spirit heart right-
- 2. They who rejoice in profession of Divine love-
- 3. They who have no confidence in the flesh.
- 4. They whose whole truth is in the Lord -
- 11. What is the rest that remains for them -

Not the rest of the Sabbath nor the promised land -

But a state of blessedness in the Gospel -

- 1. A freedom from labor and sorrow (Justification
- 2. An exemption from sin and temptation.

Peace and joy in the Holy Ghost - (A believer's privilege)

To dwell in the immediate presence of God in glory (ASaint's neward -

Inf - How desirable to de numbered with the people of God - peace on earth \( \) heaven above -

2. With what delight may God's people look forward to death

work on the

Molling

Ch 72- 33262 Romans 8 16 Verse - Credit Oct. 1832

Many wrest this Scripture to their own destruction, others deny it and call it enthusiasm &c.

We are to keep a middle course - to avoid extremes.

- 11. What is the Witness here spoken of
- 1. That which assures us that our sins are forgiven by immediate impression of the Spirit of God
  & with the testimony of our own Spirit.
- 2. A seeking into the divine will Holy tempers and actions.
- 3. Love to God love to all mankind.
- 4. See 1 John 2-3-5-29. Ch. 3, 4 18. Ch. 4. 13. Ch. 3, 24.
- 5. Those who have these marks are the children of God. All must feel and know for themselves.
- lll. How to distinguish the true from the false.
  "We are prone to fall into error Presumption of
  a natural mind.
- 1. What precedes it (Conviction and faith Resumption of a national delusion of the devil.
- 2. What accompanies it (humility and love -
- 3. What follows it (life of God in the soul Keeping God's commandments A desire to glorify God in all things. Denying himself and taking up the cross daily.
- 4. It is known as day from night, light from darkness &c.
- 5. The voice of God speaks and it is heard, felt and known.

- 6. Another mark is the fruits of the Spirit, love, joy, peace, meekness, gentleness, patience.
- 7. Thanks be unto God for this unspeakable gift!
  Appl. 1. to those who know nothing of this testimony.
  of the Spirit.
- 2. To those who profess to have obtained it.
- 3. Those who long to receive it
- 4. Those who now enjoy its blessing -

Matt. 8-1-4 Preached at Credit Octr. 1832

Mat. Vlll.1-4 - Jesus came down from the Mount where
he had been delivering his sermon.

- 1. Leprosy an emblem of sin (odious to God -
- 2. Cleansed by Jesus (Jesus alone can cleanse the heart.
- 3. How are we to come to God (on our knees
- 4. By a firm faith in Christ (If thou will, &c.
- 5. We are to shew to the world how great things
  Jesus hath done for us -

Peter Jones' Journal page 327.

### RULES

For the more effectually to redeem the time as it flies, with a view to glorify Good, do good, and save my own soul. See Matt. xvi. 24; John vi. 47; l John v. 12; Rom. xii. ll; Gal. vi. 16:

In late Alice at 6 the mountage

for the blessing of God to rest upon me and my labours

- 2 at 9 pray for humility and an increase of faith,
- 3. At noon pray for perfect love, and for grave to resist every appearance of evil.
- # at 4, \$. M., give praise to God for all his mercy and goodness to me and all mankind; and also pray for the general spread of the Gospel.
- God meditate on the labours and occurrences of the day past. and then sommend myself to the care and protection of the Lord for the night,"

7th. - All the above rules to be begun and ended in the name of the Lord Jesus Christ, who alone can enable me to perform them.

These rules I shall endeavour, by the help of God

to observe and keep to the best of mynability for one month, after which to renew them again according to my wants and circumstances.

As witness my hand this first day of January in the year 1832.

PETER JONES.

6 Spital Square, London.

From "Christian Guardian" York, Saturday, December 5, 1829.
Vol. 1, No. 3.

Communicated for the Guardian.

An address delivered in the Chippawa Language to the Mississauga women of the Missuaga women os the Mission Village, at the River Credit, by Peter Jones, native Preacher,
and translated by himself. They were met together for
the purpose of forming themselves into a Dorcas Society.
Nov. 23rd, 1829.

My Sisters, I am glad to meet with you on this important occasion, and thank the Great Spirit for permitting you to come together at this time. You have met for the purpose of forming yourselves into a Dorcas Society.

My Sisters, it is by benevolent Institutions that
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of the Gospel, into all parts of the world, wherever
the poor heather are to be found.

My Sisters, a few years ago, we were all strangers to the words of the Great Spirit, and knew nothing about the religion of Jesus Christ, which we now feel in our hearts. We were roving about in darkness from place to place, being poor, naked, hungry, drunken, and sick. There was no one to tell us that Jesus had died to save poor Indians from their sins, and from going down to the bad place, where Mahjemmunnetoo torments the wicked drunken people.

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This is all I have to say.

The Colonial Advocate.

York, Thurs. Nov. 1, 1827.

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At the recent session of the Canada Confer-

ence of the Mathedist Eniscopel Church, Peter

mith Sen

Jones, a converted Indian, whose disinterested labours among the natives of the forest have been reatly blessed, are received into the travelling from the Welledicks connection at the usual salary of one hundred dollars per annum, having refused a pressing invitation from another denomination to become their missionary, with a salary of eight hundred dollars a year. Christian Adv.

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38. ANNUAL REPORT OF THE ASSOCIATION OF ONTARIO LAND

ganized 1886. Incorporated 1892.

112.

nd Proceedings of the Thirty-first Annual Meeting Since acorporation. Held at Toronto, 20th, 21st and 22nd eb. 1923.

# AUGUSTUS JONES

Every Land Surveyor who has practised in Toronto, mailton and the Niagara Peninsula during the last hundred cars has had occasion to refer to the field notes and ans of Augustus Jones. He came to Upper Canada before was set apart as a separate Province, performed surveys r the Government for years and continuously resided in e vicinity of his labours, throughout his long and sy life. No surveyor in his time did more work of an portant character than he. Notwithstanding the prominent sition he held in the community, and his side experience attempt has apparently been made to prepare a sketch of s career. For years a diligent search has been made for portrait of Augustus Jones, but without success. It pears impossible to now unravel some of the contradicting statements collected from different sources.

The Jones' family is doubtless of Welsh descent.

By were settled in Juchess County, New York State, when Revolution occurred, and being Loyalists, they removed Upper Canada after the War.

The date of birth of Augustus Jones has not yet

- Augustus Jones

en definitely ascertained, but it was probably about

The late Judge Stephen Jones of Brantford stated at Augustus arrived in Canada a year or two before his other Stephen, who was the Judge's grandfather. As agustus was then unmarried, it is probable that he was sent advance to select lands. Stephen's family comprised maself and wife, three sons, David, Ebenezer and Peter, so one daughter, Betsey. Another son, Stephen, the ther of the late Judge Stephen, was born in Canada in 90. They settled at Stoney Creek about seven miles the East of the City of Hamilton. Quite recently e old house built by the pioneer was standing.

The father of Augustus and -tephen probably came Upper Canada with Ste hen, as Augustus states that s father's death occurred in October, 1791.

Augustus secured about 300 acres of land on the uth shore of Lake Ontario and im ediately West of oney Creek. The names Ebenezer Jones and Joseph Jones so appear on early maps of the Township of Saltfleet.

Mary Jones, sister of Augustus Jones, married in Gage, a Royalist Officer, who lost his life in the r. She and her two children, James (b. 1774) and trabeth (b. 1776) made their way to Stoney Creek by loe via the Mohauk and Oswego Rivers. Upon the farm James Gage, the battle of Stoney Creek was fought in

-3- Augustus Jones.

1813.

Augustus Jones acted as chainbearer on surveys being made along the Niagara frontier and may have made certain surveys but it was not until 1788 that he was appointed a Deputy Surveyor by the military officer commanding the Upper Posts. The letter of appointment reads as follows:-
Niagara loth January, 1788.

Sir: --

In consequence of a discretionary power given me by the Commander-in-Chief and upon your representation that Messis. Jesse Pawling and Augustus Jones are properly qualified to assist in surveying the tps. of the settlement under your inspection, I do appoint them to that service from this date at the salary of two shillings and sizpence sterling per day, and without any other expense whatever being incurred from this apptint.

Yours &c.

JAMES WATSON,

Mr. Philip Frey,

Capt. Commdg. Upper Posts.

D. Surveyor.

Augustus Jones, as the leading surveyor in the district, was immediately consulted by the new Governor and it would appear that Jones gaines his entire confidence, as during his term of office, Jones was constantly employed on the many works that this energetic Governor

-4- Augustus Jones.

undertook for the development of the Province. .

Jones knew the country, the settlers and the Indians, and became, at once, the Governor's right-hand-man. It was he who surveyed Dundas Street that connected Lake Ontario with the Detroit frontier; Yonge St. from Lake Ontario to Lake Simcoe; and the Townsite of York. He also explored the Thames and the Grand Rivers.

That Augustus Jones possessed an iron constitution and an uncommon capacity for work is evident from the surveys he performed. He was appointed as Surveyor for the Niagara District, but probably had several assistant surveyors under him, as no man could alone have performed all the surveys credited to Augustus Jones.

From 1767 to 1799 inclusive, no surveyor in

Upper Canada surveyed and subdivided as large and important an area of land as August s Jones. For some years after 1800 he continued to reside at Stoney Creek, but he made no surveys after 1899 for the Provincial Government.

It would be interesting to know the reason for this in abrupt change in governmental action, or perhaps Jones preferred to settle down on his farm, make private surveys and give attention to his land interests.

The following notice appeared in the Upper

Married -- At the Grand River about three weeks since.

Canada Gazette of 12 May, 1798:

-5- Augustus Jones.

A. Jones, Esq., Deputy Surveyor, to a young lady of that place, daughter to the noted Mohawk Chief Tettihogah.

The official Gazette also contributed the following poetical effusion:

"At each fond glance may their souls unite

"While love's soft sympathy imparts,

"The tender transport of delight

"Which beats an undivided heart."

The notice in the Gazette is probably incorrect, as his son, Peter, states in his memoirs that his father married Tubbenah-nee-quay, (Tubbe-nah-nee-quay), daughter of Wahbanosay, a chief of the Mississaugas.

They took up their residence in his house at the West side of the outlet of Stoney Creek, where they remained for many years.

.. About 1818 he acquired a tract of land at Cold Springs, between St. George and Paris, about five miles North of Brantford and made this his home thereafter.

There is a tradition in the family that Augustus lived in state at Coxd Springs, maintaining his carriage with coachman, footman, valet and servants. He no doubt was a landed proprietor and held the patents for many Township lots throughout the district, but apparently he did not acquire wealth.

The children of Augustus Jones were as follows as

-2- Augustus Jones.

given by Dr. D. E. Russell of Brantford, a great-great-grandson of Augustus Jones:

- (1) John--who studied surveying with his father, married Christina, daughter of Jacob Brant, son of Joseph Brant. Sometime after 1826 he removed from the Grand River and assimilated with the whites. Two or three children, names now unknown.
- (2) Peter--born at Salffleet, 1 Jan. 1802. He was baptized in the Anglican Mohawk Church below Brantford in 1820, but three years later he joined the Methodists and became a missionary. ..He married an English lady named Eliza Field about 1833, who after his death married Rev. Carey and lived in Brantford. Dr. Peter E. had nine children, of whom rive died in infancy. Those that attained maturity were the following:--

Charles Augustus, born 1839, served in American Civil War, died 19 June 1882. No children.

John Frederick, born 1851, died 18 March 1876. No children.

Peter Edmund, practised medicine at H.gersville until his death. He died on Reserve 1 July 1910. His widow was living at Vernon, B.C., in 1921. He had a fine collection of curios and relics.

George & Dunlop, died about 1085. Two sons--Peter A. F. and Charles A. F. Peter A. F. now living at Brantford.

- (3) Henry
- (4) Joseph

(cont'd)

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- (3) Henry
- (4) Joseph

(cont'd)

-7- Augustus Jones.

- (5) Augustus Jr.
- (6) Mary
- (7) Katharine
- (8) Lucretia and Sarah or Sally, (both dead)

Augustus, Sen., died at Cold Springs on Wednesday, 16 Nov. 1836, and was buried there. After the death of his son, Rev. Peter, his body was removed to Greenwood Cemetery, Brantford, and re-interred beside his son. .. CHRISTIAN GUARDIAN, March 25m 1868.

FILE PETER JONES AND INDIAN.

A VISIT TO NEW CREDIT.

Mr. Editor, - On the 8th inst. accompanied by my wife,
-whose wish to see the Indian at home, was as great
as my own, - we left our residence in Dundas for the above
mission......

The following after noon we visited two of the native houses. In one, we found, coiled up in a blanket, in a corner of the awelling, the mother of the distinguished Peter Jones. To shake hands with one who stood in so in temate a relationship to Kahkewahquonaby, and pray with a disciple so aged and honoured, was felt to be no ordinary privelege. In another we found along table plentifully if not richly loaded with provisions; and waiting to do justice to the meal was quite a number of Indians, of both sexes, resident in the immediate neighbourhood, from chief Sawyer downward.

The New Credit Church is a frame building, painted white, with an imposing turret and spire, and will hold about 200 persons. Inside the church, over the pulpit, is a marble slab, in memory of the Mev. Peter Jones; outside, immediately in front, is a lofty stone monument on which are fittingly inscribed the name

and excellencies of Joseph

CHRISTIAN GUARDIAN, March 25, 1868.

2-

Sawyer, late chief of the tribe. The mission-house adjoining is a wooded building, spacious but needing repairs. The number of Indians in church membership at New Credit is over 60; at the Deleware appointment 9 or 10.

Dundas, Feb. 28, 1868.

H.F.BLAND.

25

CLAIMS METHODISTS WERE ORIGINATORS OF PUBLIC SCHOOL

methodish ports

Filed also Fimperance Education "In order that those who were opposing the Methodist Church in the Local Legislature on the question of Church Union, because of the Church's stand in regard to temperance, might see how inherent had been the Church's attitude on that matter, Dr. Hincks traced the 'stream' of temperance reform.

Work of Peter Jones.

Mentioning how the Mississauga Indians from
the Humber and Credit Rivers had become debauched
through excess in strong drink, he recalled that,
one Peter Jones had sobered 'the most filthy
community of drunkards ever known in Canada,' and
had reformed them to such an extent that, from
being a shiftless people they became an industrious

"33281 PS

and civilized race. Assistance had been given the Methodist Church by the Anglicans, he said, for in 1833 the Bishop of Quebec attended a temperance meeting in the old Bay Street Primitive Methodist Church. 'It was discovered then that men who gave up spirituous liquors became beastialized by beer and stupid through the use of wine.' Dr. Hincks said, and added that the movement of the present day to return to beer and wine, instead of being a step forward, was a step backward as far as 1833."

## RE PETER AND JOHN JONES

Peter Jones, of lot 7, con. 1,

S.D.S., Endxistexione, Patent 4th Dec., 1807,

200 acs. C.R. allot in lot 8, con. 2, N.D.S.

Also held lots C. & D. E.C.R. 1837 - 200 acs.

(John Jones, lots C. & D.)

These men may well have been the subsequently celebrated Mississauga half-breeds.

Because their father was a surveyor and was widely connected with important Loyalist families such as the Gages, they may well have been able to secure land as white settlers in addition to their Indian claims.

The following extracts from Peter

Jones's own journal show that he was brought up

in the Church of England, and remained a member of it until he was converted at a Methodist camp meeting near Ancaster in 1823.

that when camped for the summer at the Credit prior to that date, or when doing settlement duty on his Dundas street lot, Peter and his brother John would attend the ministrations of Anglican Bishops or visiting missionaries in the Dixie chapel.

Even after they became Methodists

the Jones brothers and their Indian friends seem

to have attended the Anglican church from time to

time.

TAKEN FROM "JOURNAL OF REV. PETER JONES."

PAGE 4--

Shortly after this adoption we left the Burlington Bay for the River Credit; during this jummey we suffered much from hunger, and were obliged to cut down hickory trees; we then peeled off the bark and cut out the chips, which were boiled in order to extract the sweet juice; this we drank and derived much nourishment from it. At other times we were compelled to boil and eat a certain kind of moss called wauquog, taken from the pine trees. Such is the uncertain mode of Indian life.

During my stay with this Chief I well recollect losing my way he near the banks of the River Credit, and after wandering about for a long time, was found by an Indian who was in search of me. Soon after this we encamped near the mouth of the Credit, when my new father and all the adult Indians had a long drukken frolic. During this time I suffered much from cold and hunger. On awaking one morning I attempted to rise and walk out of the wigwam, but was unable to stand upon my feet, the cords of my Let legs were drawn up and I was obliged to creep on my hands and knees. I remained thus crippled for two or three months.

On the way we were fortunate enough to kill a ground-hog, called by the Indians Uhkuhkojeesh, on which we subsisted.

Page 15--

In the winter of 1824

In the Spring of 1824, the first Methodist Indian Church was built in Canada, at Davisville; it was a hewed log-house, erected principally by the Indian converts.

Page 16---

At the suggestion of Elder Case, I commenced from this time, April, 1825, to keep a Journal of my travels and labours, and the history of my life may now be considered that of an Indian Missionary.

Page 187---

Saturday, 2nd.—Visited brother John Wageezhagome, one of our Chiefs, who has just returned from a tour to the Rvier Credit, in order to advise the pagan Indians to forsake their evil wass and to turn to the Christian Religion. He informed me the he had advised all those he saw to leave a off drinking the fire-water, and totry to serve the Lord. He said they listened with attention, and made no

objections to the things proposed to them.

PAGE 35--

Friday, July 1st, 1825.

From the 4th to the 6th was employed in getting ready to go to the Credit, in order to receive our annual presents and payments from Government. The first day we travelled as far as the beach to my uncle Ebenezer Jones', where we staid that night, and the next day, on Friday morning the 8th, we started for the Credit; before sunset we arrived at my brother-in-law's, Captain John Cameron's, the only Indian belonging to the Credit tribe who at that time lived in a house and attended to civilized pursuits. Here all our people pitched their wigwams. I had a prary prayer meeting with them in the evening, and the Lord was present to bless us; but I was rather disturbed with a drunken white man, who came in during the time of worship and pretended to be happy. I told him to retire from the place, as he was not fit to be amongst praying Indians—so he did.

Saturday 9th--Rode from the Credit to York in order to wait on Colonel Givins, who had sent for me; he received me in a friendly manner, and expressed much satisfaction at the account I gave him of the Christian Indians. In the evening I went to a prayer meeting in the town, found the people much engaged, and very humble.

Sabbath 10th—Started early this morning from town, (Toronto), in order to preach at the Credit at 11 o'clock; when I arrived there I found the Indians had all gone to hear the Rev. D. Culp preach about two or three miles from that place; in consequence of this I made an appointment to preach at 3 P.M., so I rode on to hear Mr. Culp, and arrived just as the meeting commenced; a large congregation, but they appeared very dull. After the services ended we all returned to the Credit, and the people flocked from all directions to hear me preach on the flats by the river side; we assembled here on the green grass that all might have an opportunity of hearing.

I should judge there were about 300 people, Indians and whites.

Page 37--

Monday llth—Spent this day with the Indians; went with a party to the mouth of the River Credit to fish for salmon; caught about forty. Towards evening / received the following letter from Colonel Givins, the Indian Agent:

Monday Morning.

Dear Sir-I have consulted the parties concerned, and it is universally agreed upon that the Indians should meet the day after tomorrow (Wednesday,) at the Humber, to receive their payments and presents, I therefore wish you to be there with your scholars and singers, as the Parson and gemtlemen will be up with me to see them.

Yours very truly,

(Signed)

J. Givins, S. I. A.

To Mr. Peter Jones, alias Kahkewaquonaby.

Tuesday 12th—We all started this morning for the Humber, which is about twelve miles from the Credit. Arrived there at 4 P.M., so that we had time to fix our wigwams for the night. At sunset we assembled together for prayers; I took my stand on a pile of stones, and delivered a short exhortation; while I was speaking a number of the Pagan Indians drew near to see and hear, many of whom were quite into-xicated; some appeared to be affected, while others mocked and derided; one old woman in particular, known by the name of Widow Wahbahnoosug,\* a relative of mine; but my brethren were happy in the Lord, and shouted praises to our K Lord and King.

\*This woman was soon truly converted, and has continued a faithful Christian ever since. A few winters after, she was afflicted with lameness, which prevented her walking, but so great was her attachment to the house of God that I have often seen her crawl through the snow in order to enjoy the ordinances. At a love feast I once heard her say that she was so happy that her sufferings were not worthy to be named. That she felt as if her body was one round heart hovering in the air, filled with the life of @od, and ready to fly away to heaven.

Wednesday 13th--About 10 A.M., our payments and presents arrived in a boat from York, and soon after Colonel J. Givins came, who informed that the Hon. Dr. Strachan was coming up to see the Christian Indians; he, with his the arrived about noon. The Poctor presented me with three books, and requested me, after the goods were issued to assemble the Christian Indians together by themselves, # that he might hear some of the children sing and read. Thile they were cutting and dividing the goods, I got the children together, and releated two homes for them to sing. The loctor, Solonol, and Lodg Storchan were highly pleased. When the issue was over I assembled all the Christian Indians together: two of them read in the Testement and some i. Garage reading. The Poctor then spoke to us, expressing his haroliess in reeing the work of the Lord among us. To then me as one solvice, this inc it would be best for for us to settle on the Gredit and erect a village. saying he thought the Government rould as int us, and misled us to consult about the matter. Ifter this le concluded with prayer. Then the Foster of Colon I left our tilturations ject over, and it was unanimously agreed ist it would be lost for us to take the loctor's ravice of settle surrelfes of the Operit /df the next soring. Previous to the errical of Colonel Civing of the militery officers, I had committed middle ricci al Carintia . men as to the repriety of our reducing to receive the line-water, which always accommanied the samuel are est, to which them all a reed, and relate ted me to communicate the same to Colone Givens, which I did. After conversing with the officers on the subject, they kindly complied with ' our wish, and X the kegs of rum were taken back to York.\*

\*From that time to the present no arden spirits have been issued to



Christian Indians.

Thrusayd 14th-

Got ready for starting home to the Grand River, but first rode down to town to transact some business. Had another interview with Dr. Strachan, who appeared very friendly, and gave me some more advice as to the way we had better proceed to obtain assistance from Government in our proposed undertaking to settle at the Credit. Sent an appointment by the Indians to meet them at the Credit at 3 P.M., but was detained in town much longer than I expected, which made me quite late; we lowever held a meeting, and the Lord poured out his spirit upon us, so that many rejoiced, and sinners were proceed to the heart. I was happy to see a large accession to our party of Christian Indians from the pagans who agreed to accompany us to the Grand River.

From the 15th to the 17th we were travelling home to the Grand River. Arrived on Sunday morning

Sunday 31st--

Fev. A. Torry commenced divine worship at 10 A.M., I interpreted for him; the house was very crowded. At our class meeting there was much joy, for many of our people who had come up from the Credit had this day determined to defenition the Lord's side, and forty-five of them were publicly baptized by the Rev. A. Torry. Of the wonderful goodness of God to these deports benighted people! May the who has begun this glorious work carry it on!

Page 40--

August 1st, 1825--

Made out a return of the number of Church Members, which was a s follows: Mohawks, 27; Ojebways, or as they are commanly called, Messiasaugas, 68; Whites, 6. Total 101.

Page 44--

September 13th, 1825--Started from the Grand Fiver to attend the Conference to be held at Fifty Mile Creek.

After the Conference I went to the Credit, and held a meeting on the Sunday, 2nd of October, a mile and half from the mounth of the river.

Sunday Page 55--

Bunday, Oct. 2nd, 1825--

during this day. Elder Case paid us a visit during this week.

Bunday, Oct. 16th--

Held meetings with the Indians on the Flats. During this week Elder Case visited and preached to us at the Flats. My brother John and I went to York on business.

Sunday, Oct. 23rd .--

Held a meeting two miles west of the Credit, amongst the white people.

Thursday 27th---

Went to York and had an interview with the Lieut. Governor, Sir Peregrine Maitland, on the subject of forming a settlement at the Credit.

Sunday Oct. 30--

Held meetings on the Credit Flats. During this week Col. Givins and Mr. Chewett, of the Surveyor General's Office came up and laid out our town-plot. We all assisted in running out the same.

Sunday Nov. 6th--

Preached at the Credit Flats.

York, Oct. 5th, 1825

Dear Brother -- I have left money with Brother Patrick to procure a Book for Records, which please use after the following manner: --

Your's affectionately,

W. Case.

P.S. Write me from this place by mail to Kingston, if anything favourable takes place concerning Indian affairs--Farewell.

W.C.

To the foregoing I sent the following reply:--

10 York, Nov. 19th, 19 1825

Pear Brother-Shortly after I saw you, I received the Book for Church Records, and your directions. You likewise wished me to inform you if



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anything of importance took place respecting our Indian affairs.

There was nothing of impostance took place on our first visit to York, but on the 27th of October last, my brother John and I had an interview with His Excellency the Lieutenant Governor respecting the settlement of our Christian Indians on the River Credit. He has kindly offered to build twenty dwelling houses, and a school house for us, between this and next spring. He manifested great satisfaction in hearing of the remormation amongst the Indians, and seems inclined to do something to help them. I do not know to what extent he will aid us in our establishment, but he has certainly opened the hand of liberality to us to build twenty hewed log houses, which will not cost a little.

(etc.)

I remain your unwoathy friend,

PETER JONES, alias

Kahkewaquonaby.

To Rev. W. Case.

Page 51--1826 February 1st--

Saw some of my Credit brethmen encamped near Burlington Bay

Friday 3rd--

Rode to Colonel Givens',

He was very friendly, and informed us that he had contracted with a man for the building of ten houses at the Credit, which would be done by July next.

Page 52--

Saturday 4th-Tee-be

rode into the Teek-breakfast-with-the-Colonell-afterwards-rode-into-the town of York, called at the Government office respecting our lands at the Credit, and-was-

\$ Page 59

Sunday 26th--

Attended divine service in Hamilton, where we met a

number of the Credit Indians.

Page 62--

Tuesday 11th--(March)

Left my uncle's, and arrived at Mr. Pollard's, near the Credit, much fatigued and very cold.

Wednesday 12th--

Met derveral of the Credit Indians this day; had prayer with them, and the Lord was present to bless us. Slept at our uncle Austin's.

Thursday 13th--

Came from Austin's to the Credit Flats, thence down to the mouth of the river, where we met with many of our people.

Friday 14th--

John and i ent to York to see Col. Siving about our Indian offairs; he informed us that Government were going to have twenty-five acres of load plouded for us on the Plats; but could not inform us of any further aid at present.

'aturday 15th--

Got a party of the Islia a to clear and burn some brush on our village lots; returned to our local ps bundry and fatigued.

Monday 17th--

Trited for white Indden, the bed made or the ment to preach to us today; thout soon he and the Pev. Genton Eyerson arrived; et

five adults and four children. Testeved from the "liber to dollars and my # brother John fifteen, which was very acceptable.

Tuesday 18th--

\*Memoved the Indians from the mouth of the Credit to the Ilsts, and made some necessary preparations for commencing our TAKEN FROM "JOURNAL OF REV. PETER JONES"

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work, and put up a temporary bark chapel, where we held our meeting till we could raise a better.

Wednesday 19th--

Our party was employed in clearing off village lots.
Page 64--

Thursday 20th--

In the afternoon some of us went to Mr. Watson's, where we heard the Rev. G. Sovereign preach from Acts iii.22.

Saturday 22nd--

Went with a party of the Indians to the Quarterly Meeting near the 16 mile Creek.

Thursday 27th—Intending to raise a temporary building for our meeting and school, we cleared a piece of land and got out some poles and crotches. In the evening held our usual prayer meeting.

Page 69

Sunday 4th June --

Found the Indians enjoyed in the Solbath Tchool, and all pretty well excepting Brother George Youngs, who was very ill.

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Condry 5th--

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lite to do finet. Reighen on buried to the Tradit.

Page 70

Tednesday ?1st--

Col. Giving issued our payments and presents. On reading the receipt of the land myments resented for the Chiefs to sign, I discovered a discrepancy between the amount of the original agreement and the amount of goods now received. The original agreement stated that the Credit Indians were to be paid for lands ceded to the Crown the annual sum of \$510 los. currency, in perpetuity. Thereas the sum amount of goods now maid to the the Indians, was \$472 los. Thus cutting off \$50. I directed the attention of the Inspecting Officer to the same, and asked him why this was done. He immediately called Col. Giving to explain to us why this reduction had been made. He replied that he was not \$t\$ at liberty to explain.

July 29th--

Cold Springs, Grand River, July 17th, 1826,

Pear Peter--I received your most pleasing letter, respecting the goodness of our Lord in carrying on his work of grace at the Credit

I returned lest evening from our furterly Meeting on the Covernor's Road (proce 72)

Please to give our time love to John and Christians, and all the rest of our friends at the Credit.

P: re 74

Triday fath--

Therted  $\mathcal X$  in company with a number of our Gradit Indians, to attend a Canp meeting of the Chelve Mile Grack.

Henday 71 t--

'eturned to the Gredit.

Morray, a ust 7-1 --

In order to the control of the cont

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-10-

Licutement Governor having a communication to make to us, we accordingly set off early in the morning.

Tues day 8th --

Col. Siving took us before (P.75) the Commanding Officer of the Serrison, at which phase he, (Col C.) delivered to us the following message from the Covernor, Sir. Peregrine Maitland. He stated that he was requested by the Governor to inform us that he, (the Covernor,) was very much opposed to our attending the Methodist Camp meetings, and that if we permisted in going to any more of them, he would cast us off, and have nothing more to do with us—that we could now take our choice, either to desist from attending Camp meetings, of and retain the good will and aide of the Governor, or persist in going and lose his friendship and assistance. This was,—indeed,—a great trial to us, and I was for a few

I abstain from giving further comments on this f affair, but leave others to judge for themselves.

Page 87

Tuesday 5th--

Rice Lake's party

Wednesday 6th--

I called on Capt. Paudosh, the head Chief, to exhort, which he did in a powerful manner

Page 88

He then told them that as their brother from the Credit Riverhad been labouring amongst them for some time, and instructing them in the goodway, he hoped they would hold fast all they had heard.

Page 89

Friday 8th-Arrived at York. .....Met the Rev. E. Z Fyerson from

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the Credit, who informed me that friends there were doing well both in temporal and spiritual things.

Saturday 9th--

Arrived at the Credit Village by sun set.

Sunday 10th--

Early this morning we assembled for prayer meeting, when I gave the Indians an account of my journey, and the conversion of many of our brethren; they listened attentively and were much animated with the good news they heard. At 9 A.M., we attended Sunday School, about fifty present. At 12 o'clock the Rev. J. Black preached on the Christian armour, which I explained in Indian—we were much edified by this sermon. At 4 P.M., we assembled again, when I endeavoured to explain the Lord's prayer. I trust we all felt it profitable.

Friday 15th--

Attended the funeral of Charlette Johns, aged 12 years,

Page 92--

Tuesday, July 17th--

Started this day from the Credit Village

Thursday, December 6th--

Started from the Credit for the Grand River, &

Page 96

Monday 17th--

Left for the Credit; about noon a fremendous snow storm

Tuesday 18th--

Arrived at the Credit about dusk--found all well,

TAKEN FROM "JOURNAL OF REV. PETER JONES"

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except my brother George.

Friday 21st--

Remained a short time in York I; called to see the Governor, who, after making some enquiries about the Credit Indians said he would pay them a visit in a few days.

Page 105

& continueing Ted. 30th--

Lake Indians, in susbstance as follows: That he had come up to ask of his great father some assistance; he said that having seen his brethren on his right hand and on his left comfortably situated in houses to keep themselves and their children warm--he now asked his great father for the sque assistance that his brethren at the River Credit had received; that is, that the Government would let them have a tract of land lying near Captain Anderson's and also build them a village, for which they were willing that Wovernment should reserve a portion from their annual payments for five years. He also stated that the Grand River Indians were still making intrusions on their hunting grounds. James Ajetance, the Credit Chief, then made a short speech, as follows: -- "Father, we your children, living at the River Credit desire to express our thanks to our great father for his kindness towards us in settling us down, and providing comfortable houses for our families; but having heard some bad birds crying that we did not own any lands on the Credit, we wish to know from our great father how much land we really possess, as it is the desire of our young men to become farmers, (the chase being almost destroyed by the white settlements ) we therefore humbly ask, our father that each of our men may have or possess as much land as one farmer holds." The officers appeared friendly to these applications, and said that the Indians had come in a good time before all the Government lands were disposed of. (P.106) After the council, Colonel Givins desired my brother John and me to go to the Governor's office, as the Governor's Secretary had some communications to make to us. We accordingly went, and, after waiting an hour, were informed that owing to a multiplicity of business, they could not make the communications that day, but desired us to call to-morrow at 11 occlock. Various were our conjectures about this strange Government proceedings.

Captain George Pahtosh then spoke in behalf of the Rice

Thursday 31st--

John and i called this morning on Dr. Strachan; he was very friendly, and made some enquiries about the general state of

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TAKEN FROM "JOURNAL OF REV. PETER JONES"

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106 cont'd.

the Indians, and requested me to give him in writing a short statement of the condition of the Belleville and Rice Lake Indians, which I promised to do. At 11 A.M., we again appeared at the Government House, but waited till 1 o'clock before any communications were made to us, when we were summoned into the presence of Major Hillier othe Governor's Secretary, Dr. Strachan, the Attorney General, and Col. Givins. To our astonishment. we were now informed by Dr. Strachan, that the Governor did not feel disposed to assist the Indians so long as they remained under the instruction of their prement teachers, who were nor responsible to Government for any of their proceedings and instructions, he was therefore unwilling to give them any encouragement. But should the Natives come under the superintendence of the Established Church, then the Government would assist them as far as laid in their When stating their reasons for wishing us to come under the teaching of the Church of England, the Dr . and Attorney General said, that the Indians were considered by the Government to be under the war department, and therefore it was necessary that they should be under their instruction; and that he another reason was, that it would make the missionary establishments more permanent; whereas at present they were liable to fluctuation, (page 107) the only resource of the Methodists being that of subscriptions. It was also proposed to my brother and me, that if we would assist them in this undertaking, and come under their directions, our salaries should be increased, and we should have access to the contemplated college. We told them that their request would cause much dissatisfaction to the Methodists, as they claimed the Indians for their spiritual children, having been the first who taught them the christian religion. They replied, they could not help what the Methodists would think about it, as it was necessary the Indians should be responsible to them for their conduct. We then told them that it was not in our power to say one way or the other, but that we should leave it for the Indians to decide themselves. They requested an answer as soon as possible. Colonel Givins gave us to understand that the request of the Credit Indians would most likely meet with the approbation of the Governor, and desired John to make out a return of the number of families residing at the river Credit.

Page 110

Arrived at the Credit before night, and found allwell, excepting my brother George, who is still confined to his bed with chronic rheumatism. The Rev. James Richardson, appointed missionary to this place, had moved his family here during the last week. Found the school doing well under the care of my brother John and Miss Sellicks. Attended a sig singing school in the evening; they sang their various parts delightfully.

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Page 117

Friday 7th March--

Set off this morning with my two comrades from the Credit and George Henry from the Grand River.

Page 118

Sunday 9th--

I also gave them a short a ccount of the conversion of our  $I_n dian \ brethren \ at \ the \ ^h iver \ Credit$ 

Page 122

Thursday 20th--

Hearing of some Chippeways living at Bear River, north of the River Thames, I accompanied Bro. F. to that place.

Page 123

I told them how they had forsaken their destroyer, the fire-waters, so that now, instead of getting drunk, quarreling and fighting; they loved the Great Spirit, and one another, and prospered in many things. I also informed them that our father, the Governor, had built us a village at the Credit, where our people and their children could live comfortably.

Page 126

Monday 25--

I took this opportunity to tell him of the former condition of the Indians about the Credit; how wretched and miserable they

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had been before they turned, but that since they began to pray to the Great Spirit, they had been enabled to forsake their drunkeness as well as all their wicked ways;

Page 132

Wednesday 16th April

Arrived at the Credit village about dusk, and found most of the Indians well.

Thursday 17th--

Attended prayer meeting this evening; the Rev. Mr. Slater presided; tolerably good time. Blesse

Saturday 19th--

Assisted my brother John in laying out village lots.

Sunday 20th-

..when I referred to the happy deaths of our two sisters, Mary Rykeman and Margaret Ball...

Tuesday 22nd--

This morning we held a meeting with the men to take into consideration what improvements we could make in our public works. I endeavoured to show them the necessity of being industrious and helping each other. My brother John, J. Sawyer, and old Chief Ajitance, spoke to the same effect, and our people appeared convinced of the truth of what we said. J. Sawyer was appointed overseer of public works and roads. I assisted my brother John in surveying out the village lots.

Page 145

Thursday 29th--

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Page 146

Thursday 29th--

We then started on our journey to the Credit-slept at Brother More's, at Whitby.

Saturday 31st--

Left York this morning for the Credit, where we arrived about the middle of the afternoon. We found the Indian brethren under great fears from having seen some unknown Indians or persons lurking about the village at night. They have been watching every night to apprehend them, but all in vain. It is my opinion, from what they tell me, that it is mere imagination, or the work of the devil, to disturb the peace of this people.

Page 148

Monday 2nd of June

Took a survey of the several plantations round the village and found under cultivation thirty or forty acres of potatoes and Indian corn, besides the gardens in the village. In the afternoon assumenced, by request of Elder Case, to form a spelling book in the Chippeway language. Nothing of the kind has been attempted before, as I am aware of. Towards night we held the Quarterly Conference.

Friday 6th--

Employed in writing the Indian spelling book; find it a tedious task.

Sunday 8th--

in

Prayer meeting the morning-Sunday school at nine; about 60 attended.

BrothersGeorge Henry and Thomas Magee exhorted.

₱ 17-

Page 155.

Wednesday 18th--

Chiefs Yellowhead and Asance, with their people, prepared to go to Yellowhead's Island, near the Narrows of Lake Simcoe. They were accompanied by Brother Wm. Law, an Englishman, Thomas Magee, and John Thomas, from the Credit: these go as missionaries and teachers. Brother Law is well calculated for a school

Friday 20th--

Was employed most of the day in correcting the proof sheets of the spelling book. Paid a visit to Colonel Clench.

Saturday 21st--

Employed as yesterday in the printing office. In the afternoon rode to the Credit. During my (P.156) absence one of the sisters died, viz: M. Finger, wife of George Finger. I was informed she departed this life quite resigned to the will of God on the 13th instant.

Page 156

Sunday 22nd---

...the Rev. Mr. Magrath, the Church Clergyman, came to marry a couple, Mes...

Page 168

August--Monday 18--

About noon I started for the Credit and arrived before sunset; found some sick in the village. John Chief, whom I mentioned before as being very ill, is now recovering.

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Page 169

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Wednesday 20th-- w.

Visited sister Mary Jacobs, wife of Peter Jacobs, who is very sick of fever. Elder Case arrived from York. In the afternoon the Rev. W. Ryerson preached, and Elder Case exhorted; we had a profitable time. After meeting I called the men together to lay before them the proposition of Dr. Joseph Adamson respecting his attendance on the sick at this place. His offer is to attend them one year if every man will engage to give him two days' work during the year. After explaining this to them they unanimously agreed to accept the Doctor's offer.

Thursday 21st--

About three o'clock this morning, Brother Peter Jacobs came and awake me, requesting me to go and see his wife, as he sed said he did not think she could live half an hour longer. I accordingly went with him, and, to my astonishment, found her just breathing her last:

At about a quarter after 3 o'clock the spirit departed

Sister Jacobs' remains were committed to the grave about 4 o'clock P.M., and a discourse delivered on the occasion by Elder Case, who planted a young pine tree at the head of her grave.

Page 170

Friday 22nd--

The Guarterly Conference for this place was held this morning.

Two received licese to exhort—Brother J. Sawyer, and my brother, John Jones:

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Page 171

Friday 29th--

Buried the sister who died yesterday. Started for Camp meeting, to be held in Fast Flamboro', which is to commence today. On the-my way I called on a Mr. Stanton, a willow basket maker, and at the request of Elder Case, engaged him to come and teach our Credit Indian women his trade, which he agreed to do for the sum of 7s. 6d., cy., per day.

Page 180

Thursday 2nd Oct.

Earnestown, where our Conference commences

Page 182

Wednesday, 8th Oct.

The conference closed its session this afternoon, and the preachers started for their allotted spheres of labour. Very important decisions were made at this Conference, viz: an amicable separation of the Canadian Conference from the United States, and the formation of a new revised constitution for our Church suited to our people, as British subjects. The form of Church government was after that of the Methodist Episcopal Church in the United States.

River & Credit-Geo. Ryerson.

Travelling Missionary--Peter Jones

Page 183

Fednesday 15th--

\$ Assisted the Indian brethren in dividing the potatoes

-20-

they had raised in common stock. They had about 500 bushels. In the evening I held a meeting with them and gave them some advice on several subjects, and, as I intended to start for home on the following, we commended each other to God in solemn prayer. Many tears were shed, and we had a solemn season to our souls. Brother John Sunday rose up and said, "Brother, we thank you for your visit to us, and for the instructions you have given us for our good. Now Brother, depart in peace, and our prayers shall go with you. We shake hands with our brothers and sisters at the River Credit. We see them marching on their way to heaven a head of us. Tell them that they must remember us, and now and then call upon us to come on after them, and we willttry end to follow that the product of their journey.

Thursday 18 10th-

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"Lorion mo coeting,

Clater (ulter), the tender, receeded to exhibit (2.184) their improvements, in reading, apelling and minging. There is deal -e- amorate in order. If ter this, three of the type and their pieces as follows:

ine

Then ir. Agustron; five and take out of the box, and sent me by steamboat to York, to the Credit school.

Page 189

Wednesday, 19th-- \*

My brother John and myself started for York. On our way down we called on Col. Givins, our Indian Agent, who informed us that he had been ordered to take account of the brodit people, and leading as to a sit tim.

"et en --, " = '--

Total language form woole, this could be seen the materials form, figure of the second form figure of the second form, figure of

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beets and carrots, 16 bushels; heads of calbage, 679 270; cart loads of pumpkins, 30; cows, 27; oxen, 18; borses, 11; hogs, 122; waggon, 1; ploughs, 4; barrows, 1. Dirths during the past year, 17; marriages, 2; deaths, 19; baptisms, 40; number in Churchcormunion, 17. Cardenia to very about time since tiose poole or most accorded, any limit eye of a few firty blankets, a few marriages, and all to in sometic unimals consisted in 1.15-marved for, I feli truly the boul to loi to God for the happy change amongst my poor people.

Caturday 29th--

Figured during the past week in translating hymns and portions of the Holy Scriptures.

199 Page <del>100</del>

Taturday 31st--

Froto a Petition to the Governor and the two Houses of Parliament, on the subject of our Predit Fishery, oraying that the same may be conved to an Indiana. In the evening the Chief and ricial exact i convail additional and the Lett Petition in the Michael Rear, Crane, wild Goose, Leaver, Birchberk, Catfish, &c.

Thursddy 5th Tebrusry.--

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Tite, at whose house I may my of friend Thos. Chillitoe, the Queker minister, who two years ago paid us a visit at the River Credit.

7. -0 177

ndiening find--

In the Corencon, rate a letter to Mr. George Ryerson, Mission ry, at the Gredit Mission.

Page fil

Tuesday, June End--

// Irrived at the Credit about 6 P.M., and in a short time all the Indian brethren collected together in order to welcome me.

ednesday ?rd.--

In the afternoon / I went with Frother Geo. Eyerson to see the new field cleared and planted on the flats this spring, containing about fourteen acres. Our Indians here have planted in corn, and potatoes about sixty acres, which I trust, with the blessing of God, will yield an abundant harvest.

Monday 8th--

Rode down to York in order to wait on Sir John Colborne, our Governor. About noon I was admitted into the presence of His Excellency. He at once began to talk about the printing of our Indian Scriptures, and said that he would be most happy to get any of our Indian Translations printed at the Government press in this town. He also expressed great desire for the Indians in this Province to be settledin villages, and said that he would do all in his power tear towards granting them lands for location, and to aid in effecting eil civilization. He thought it highly important that the Indians should be taught useful trades and farming, as soon as possible.

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Kite, at whose house I met my old friend Thos. Thillitoe, the Quaker minister, who two years ago paid us a visit at the Fiver Credit.

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Tednesday find--

In the forencon, rote a letter to Mr. George Pyerson, Missionery, at the Gredit Mission.

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TAKEN FROM "JOURNAL OF REV. PETER JONES"

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Page 222

Wednesday 10 cont'd.

The Council talked over the prohibition of Sir Peregrine Maitland, the Lieut. Governor, that our Indians should not attend any more of the Methodist Camp meetings. After mature deliberation on the subject, it was decided unanimously that in matters of religion no earthly king, governor, or any other person, had a right to dictate to our hearts how or where we are to worship the Great Spirit; that it was before that Great Peing we all have to stand or fall. Therefore, this Council deem it rights and just that they should obey God rather than man, and that so long as they see no evil arising from attendance at Camp meetings, which have already proved a great blessing to them, they would still consider themselves at liberty to attend them them whenever they say fit to do so. In the afternoon we all turned out and worked at the roads.

Page 223

"ednesday 17--

British Officers, arrived. The Commissers immediately ment to work in assertions officiral unitational the mode. Trop Col. Timical or ductional City and the mode. Trop Col. Timical or ductional City and provide an arrived and the mode. The color of this tries.

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TAKEN FROM "JOURNAL OF REV. PETER JONES"

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Page 222

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Wednesday 17--

British Officers, arrived. The Commissary immediately out to work in asserting and distribution the goods. From Tol.

Giving conduct towards Chiefficers and made filefis of this write. We have a popular of our ick rands filefis of this frile. We had no active of any resident of the files are not in a point in the residence of any leading result to the distribution of a point is force of any leading are intitively had done are in a point in the resident in the first force of any leading are intitively had done are in a point in the resident in the first force of the Indicate to meet all appoint animally persons for the officer and report to him before the Indicate of finers. The Indicate the resident animals of the resident force of the Indicate of the resident animals the efficer were then i vited to take a rist out the arrow of the indicate for their Chiefs. I later a steel this to the officers. Some for their Chiefs. I later a steel this to the officers. Some for their Chiefs. I later a steel this to the officers. Some for their Chiefs. I later a steel this to the officers. Some for their Chiefs. I later a steel this to the officers. Some for their Chiefs. I later a steel this to the officers. Some have seen how boor, wretched, and misers' to be have 'eas. The lived in derkness and knew not the words of the Breat Spirit,—

-24-

Page 223 cont'd.

Father, this young man (pointing to me), was the first to open our eyes by telling us the words of the Great Spirit. He has laboured for our good, and we owe much to him for what we now are,—Father, we have great confidence in him, and believe (P. 224) that he will still do much for us and our children,—Father, we have therefore unanimously appointed him our Chief in the place of our latr brother and Chief, Capt. John, deceased." Then pointing to Joseph Sawyer, said, —"Fahter, this is the other person whom we have appointed our Chief in room of James Ajetan, who is no more among us,—Father, this is the desire of our hearts." Col. Givins then desired Sawyer, myself, John Crane, and Samuel Paudequong, to sign the receipts for the goods received. About sunset, Mr. Ryerson, my of brother John, and myself, with several of our brethren, started for the Yonge Street Camp meeting; arrived there about 2 P.M.

Page 253

Friday 28th-- August

The following is the number of Native Christians belonging to the Methodist Society in Upper Canada; also the number of schools and scholars this year:

Members schools scholars
River Credit \$\forall 140 \quad 2 \quad 55

Page 262

Monday 5 October.

Attended a council with the Indian brtee brothers respecting their temporal affairs with Government. Brother Case having in his possession a list of the amount of annual payments to the different bodies of Indians from Government for the surrender of their lands to the Crown, he kindly allowed me to copy it:--

The above sums are paid annually from Covernment in goods, exclusive of the King's presents, which probably amount

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Page 268

Friday, 15th January.

Went in the forenoon with John to the mouth of the Credit, in order to see the Government lot surveyed, and that no encreachments were made on the Indian Reserve.

Page 269

Sabbath, 24th--

Had two appointments out among the white people this day; one at Streetsville, and another at Mr. Hemphill's School house.

Wednesday 27th--

The Dorcas Society has made about forty pair of fine mocasins, and a few pairs of gloves.

Monday February 1st--

Received a letter from Brother J. Evans, a part of which was written in the Chippeway tongue, the first Indian letter written in the Indian language by a white man I have met with;

Page 271

Saturday 6th-- March

Returned Nome in company with Brother Case to the River Credit this afternoon.

Page 272

Tuesday, April / 6th--

In the afternoon I rode down with Bro. Ryerson to York, in order to solicit donations for the public buildings at

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the Credit Mission.

Page 2745

Arrived at Munceytown

Wednesday June 2nd.

Thursday 3rd--

Frothers, Magee, Smith, and myself concluded to start for home this day.

Page 276

Friday 11th

Most of the Credit Indians attend the Camp meeting.

Page 278

Monday 5th July--

Rode home to the Credit this afternoon

Page 279

Monday, August 2nd--

I left the Credit Village this after day for to visit the Indian Brethern to the a east, and so on to the Annual Conference which is to take place on the 17th of this month.

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Page 290

Monday Oct. 4th-

In the afternoon we all set off; Brother Case & accompanied us to York. Before Leaving the Credit we also made er arrangements for having native labourers to go to the Munceytown Mission, and visit the Saugeen Indians.

Wednesday 13th--

In the forenoon I wrote a note of to the Attorney General Boulton, to let him know that I had laid out his donation of five dollars in books for the Indian she schools.

Thursday 14th--

Went with a number of the brethren to the Mouth of the river to make a few hauls with the sie seine for salmon. We caught about 140.

Saturday 30th--

White washed the office room. Our Indian saw millat this place was put in operation this day. It went with considerable speed.

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≸aturday 18th November--

In the evening Mr. Stewart, the singing master commenced his singing at this village. There were 35 subscribers.

Thursday 30th--

Started early in the morning, and arrived at the Credit by noon.

Page 292

Page 292

Friday 7th January

In the afternoon, at 3 o'clock, the Lieut. Governor opened the house of Assembly. Mr. John Brant, an Indian and a Mohawk Chief, is a member of Parliament for the County of Halton. This is the first Indian who has sat in the House with the law-makers of this Province.

Monday 24th

Brother George Ryerson, who came up from York last evening, informed me he was appointed by the Committee on Religious Liberty, now petitioning the Imperial Parliament in England, to act as their Agent, and to take the petitions home to England.

Page 293

Sunday 20th February

Early in the morning we rode down to York

Monday 21st

After doing some business, Sister Barnes and myself rode up to the Credit.

Tuesday 22nd

Employed in making out my accounts.

Wednesday 23rd

Employed in making preparations to go to England. Got

the Indians sisters to make me a deer-skin dress.

Page 294

Tuesday, March 1st

Settled with Brother Case, and received from him on account of the Missionary Society the sum of 160 dollars as travelling expenses of on my journey to England. We rode home this evening..

Thursday 3rd.

The Indians of this place had a **Council**, and gave me a written authority to go in their behalf and solicit aid for their improvement, and to transact business for them with their great father over the great waters.

Friday 4th

The roads were very bad.

Page 295

Thursday 17th
At about 8 o'clock in the morning we landed at the city of
New York,

In the evening we attended meeting in John Street church. Brother Hall engaged a passage for us this day in the Packet ship Birmingham, b und for Liverpool. The fare was \$120; \$20 each less than the usual price. This gain we made by temperance.

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page 347 cont'd.

Indian Missions, vix:

Grant from the Wesleyan M. Society £300	0	0
From Benevolent persons, 557	19	0
From Quakers,174	1	6
£1052	_	

I have also received various articles in school rewards, clothing, books, edge-tools, &c., &c., to the amount of about four or five hundred pounds, sterling, for the benefit of the said Missions.

Page 348

Sunday, May 27th

landed at the city of York.

Tuesday, June 19th

Arrived at York after sunset, and were welcomed by our  $C_{\mbox{\scriptsize e}}$  nada friends.

Wednesday 20

Got the Credit Village in the afternoon .

349 Page <del>23</del>9

Friday 29th

There are now about a dozen Native Preachers engaged in preaching the unsearchable riches of Christ to the poor

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page 349 cont'd.

perishing heathen. Who would have thought ten years ago
that so many of the poor drunken Messissaugas would now have
been employed in spreading the word of life among their
perishing countrymen!

Page 352

Thursday, 19 th July

Early in the morning I left the Holland Landing for York, where I arrived before dark.

Friday 20th

Rode to the Credit by stage and found all webl.

Page 354

Wednesday 24thSept.

Called at the Government office to see the Governor but did  $\frac{1}{1}$  not see him.

Sunday November 18th

At about 11 Brother Bissell preached to us at the Credit.

Monday 19th

Soon after breakfast the Chiefs and principal men of this tribe met in Council in the Chapel. After singing and prayer we proceeded to business; lst. On the appointment of a person to act as a sexton for our chapel.

2nd. The raising of the store house at the mouth of the river, which they i tend to do this week. 3rd. The timber taken for

-340

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Page 3545

the bridge over the Credit. It was agreed to give it free for the benefit of the public. 4th The sawyer's business came under discussion.

Tuesday 20th-

Employed in dividing a parcel of work bags, pincushions, needles, scissors, thread, bodkins, thimbles, and a few articles of clothing, for the following Missionary Stations: Credit, Grape Island, Rice Lake, Narrows, Coldwater, Saugeen. These are the articles I collected from our schools among the Indians, while I was in England.

Wednesday 21st.

Engaged this day in distributing the afticles as mentioned above to the Indian women belonging to the Credit. Called the Indian women together in the chapel, where we had placed the things on bennhes in rows, and in full view.

The articles for the school were distributed by Miss Cook, the teacher, and she informed me that the children received them eagerly, and were (P. 356) much pleased with them. Each girl obtained a frock, a workbag, a pair of scissors, thread, needles, a thimble, &c.

Tuesday 27th--

Assisted our people in raising a store-house (30 by 40) at the mouth of the Credit.

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P. 361

#### Friday 17th April-

This morning Bros. Wm. Herkimer, Thos. Magee and myself, left the Credit for Sault St. Marie, with the view of preaching the Gospel of Christ to our perishing countrymen in that quarter.

Page 366

Monday 22nd. July--

Took stage this morning for York. the Then to Credit.

Page 267

Saturday, 20th August.

Employed in dividing the lumber at the mills.

Tuesday 20th--

Got the men to white wash our chapel inside and outiside.

Wednesday 21st 28th--

Went in the morning with M Joseph Sawyer and Crane, to see the Governor about selling the remainder of the Reserve at the Twelve Mile Creek.

Page 368

Tuesday, January 14th, 1834--

Left the Credit in company with Mrs. J. for York, from

-36-

whence I am go to go in company with Mr. Stinson to the Lake Simcoe Missions. Slept at Mr. Taylor's in York.

Thursday, July 17-

Left the Credit this morning very early

Page 369

Tuesday 29th--

Went home to the Credit this day. Found all well.
Thanks be to God!

Mon

Page 376

Monday, July 20th ---

Made preparations at the Credit to take a journey to Coldwater Mission, with the intention of stopping there a few weeks. Attended business belonging to the tribe, and in the evening we had a council, and I delivered the public books to the tribe, that they might be able to go on with their business during my absence.

Page 377

Thursday, September 1st-

Started this day from the Credit in order to visit the

Munceytown and St. Clair Missions.

Page 378

Tuesday 13th September-

Towards noon the St. Clair Chiefs and the Chiefs from
the Credit, Munceytown, and Saugeen, met in Council. The
subject discussed was the late surrender of the Saugeen
Territory to Government. Brother Evans informed me that
the Society among the Indians numbered about 104; and that
the schools averaged about 40 scholars. Mr. Price, an exhorter,
is the present teacher.

Page 379

Tuesday 20---

Rode to the Credit this day, and once more found ourselves seated in our own wigwam.

Tuesday 27th--

Engaged in attending to business in Toronto. Purchased a large boat for the Credit, for about £29.

Tuesday 18th October .--

The village was quite lively this morning flags hoisted, and the Indians under arms, ready to give Sir. F. B. Head a salute on his entrance into the village. His Excellency and attended arrived about 2, P.M., and the men fired three rounds. The Governor then rode to the east end of the village and began to

-38-

into almost every house and the Mission school. After he had seen all that was to be seen, he said that the Credit Village had seen the cleanest, neatest, and the most civilized of all was the the Indian settlements he had visited; and that he had now visited nearly all the whole of them in this Province and expressed great saitisfaction at what he had witnessed,.

He called at our own wigwam and said of it, that it reminded him of a pretty cottage in England. I rode with the party to the harbour at Port Credit, and this Excellency seemed much pleased with the works there. The Governor made no remarks about our Reserve whatever. The In the evening wrote a letter to Mr. Stinson, asking of him permission to go to England early next spring.

inspect every house inhabited by the Indians, and went

Page 380

Tuesday 15 th October --

Arrived at Hamilton, on our return, about 1, P.M. and took the steamboat for the Credit, where we arrived a little after dark.

Page 382

Saturday 27th May--

Arrived at Toronto at half-past 8 in the evening,
having travelled from New York to Toronto in three days and
two hours and a half, including fourteen hours and a half of

-39-

stoppages on the way; deduct this from the three days and two hours and a half; it will leave two days and a half, the time occupied in travelling 600 miles. What Indian fifty years ago could have ever thought of a journey from the great waters to the back lakes being accomplished in two days and a half! Slept at the City Hall.

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Monday 17th July-

Engaged in making preparations for leaving home in order to make a tour to the north.

John Campbell, a sober steady Indian belonging to the Credit, has volunteered his services, as a singer. I accepted his offer, and agreed to find his board.

Monday 24th--

I was sorry to perceive that these people have almost wholly neglected their planting. This is some fo of the fruits of H's Excellency Sir F. B. Head's administration of Indian affairs.

Tuesday 25th--

Engaged a team to take our baggage to Coldwater. The Coldwater settlement of Indians appears to be quite broken up, and the fields are growing over with weeds and bushes. Another exhibition of our Governor's measures with the Indians.

Page 390

33324

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the steamboat

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Sent up to the

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ity to us to little."

exly;

FRIN HIY FROM JOURNAL OF REV. LETER JONES August 1826

page 110 August 1826
... Found the school doing well under the care of my brother John and Miss Sellicks. Attended a singing school in the evening; they sang their various parts delightfully. 4

OB, 1871

The Indians therefore had still, to live in came ( Sabbath, 30th, the first Sabbath school on the Credit was here in the new house, and no less than 40 youths and children attended. Peter Jones superintendent and teacher for the school. He also conducted public worship in the forenoon, with the Indian's and many whites. Lass meeting following in which the Indians rejoiced greatly, While leading the class, Peter said that his "soul was filled with the glory of God." When the sun was an hour high, the Sunday evening prayer meeting began. The Lord poured out his spirit upon the Indian worshippers, so that there was a shout of great joy in the camp. At dusk, reter dismissed the people to their wigwams. They went home singing the praises of God; and when in the camp, they were so happy, that they gathered on the green grass. and for some time still offered up prayer and praise. "Never, says reter, "shall I forget the joy and peace I felt this day. Praise the Lord. O my soul!" 3rd, reter commenced a day school for the Indian children, " were ittell and 30 scholars attended at once, and the school eclus instrudionis

Page 70

rednesday 21sty / 826 indicates:

Col. Giving issued our reyments and presents. On reading the receipt of the land payments presented for the Chiefs to sign, I discovered a discrepancy between the amount of the original agreement and the amount of goods now received. The original agreement stated that the Credit Indians were to be said for lands ceded to the Crown the annual sum of \$500 10s. currency, in perpetuity. Thereas the sum amount of goods now wid to the the Indians, was \$472 10s. Thus cutting off \$50. I directed the attention of the Inspecting Officer to the same, and saked him why this was done. He immediately called Col. Giving to explain to us may this reduction had been made. He replied that he was not fat liberts to explain.

forthe explanation was not tong

Started & in company with number of our Credit Indians, to ttend a Camp meeting at the Twelve Mile Creek.

Monday 31 t-

Peturned to the Credit.

middle of Hevenber the house (size, 36 feet long, 28 feet wide) was finished enough to allow the children to assemble for school. The friends of the mission on Yonge street assisted in building, and some benevolent persons in the London district purchased and sent a handsome stove for the new house. The people were divided into two

gamy 183

Officer of the Garrison, at which place he, (Col G.) delivered to us the following message from the Governor, Sir. Peregrine Maitland. He stated that he was requested by the Governor to inform us that he, (the Governor,) was very much opposed to our attending the Mathodiat Cana meetin s, and that if we persisted in going to any move of them, he would cast us off, and have nothing more to de with us—that we could now take our choice, either to design from attending Camp meetings, of and retain the good will a side of the Governor, or persist in going and lose his friendship and essistance. This was, indeed, great trial to us, and I was for a few

Intending to raise a pemporary building for our meeting house and school, we creared a piece of land and got out some poles and archarge. In the even a cour usual meeting,"

Thus the work Descreening

For the Credit mission Elder Case had selected

Egerton Ryerson as most likely to learn the language.

He entered upon his duties with special adaptability,

teaching the Indians to fell trees, build houses, plant
and sow, ministering in every possible way to their

temporal as well as their spiritual improvement.

# 1 steel Met

#### Missions

Joseph Stinson, General Superintendent.

Credit - Peter Jones, Benj. Slight.

## Page 389

Peter Jones, of the Credit, began to keep a journal, his first entry, August 1st, 1836, being an account of the death of a promising young Indian named John Summer-field. He was but twenty years of age, had compiled a Chippewa grammar, and died "trusting in the favor of

im to come and teach our Credit Indian women his trade, which he agreed to do for the sun of /s. 6d., cy., per day. //

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FROM JOURNAL OF REV. PETER JONES

Friday 28th- August

The following is the number of Notive Christians belonging to the Methodist Society in Upper Canada; also the number of schools and scholars this year:

7 Kemi

River Credit

schools Scholers

DEN JO

Relations with Whites.

Page 269

Sabbath, 24th
# Had two appointments out among the white people this
day; one at Streetsville, and another at Mr. Hemphill's School

sellement in Port of redit the white man's chapel Revit Right church of Peel, the Revite of Reel, the

23832

journal of decided forces

ommenced, by remest of Tage 2.6, to form a spelling book in

Friday (t)-

Unployed in said to Tadiva spelling book; find it a tedious test.

Friday . 20th-

sheets of the section the proof

31 and.

-13-

106 contid.

the Indians, and requested me to give him in criting a short statement of the condition of the Delleville and Bice Lake Indians, which I promised to bod at 11 A.M., we again appeared at the Go ernment house, lut / sited till 1 o'clock before any communicstions were made to us, when on were summoned into the presence of Major Millior00t. - wowermer's Secretary, Dr. Hr chen, the Attorney General, and Col. Giving. To our astonishment, we were now i formed by pr. Strechan, that the Governor did not feel disposed to a sist the Indians so long as they remained under the instruction of their present teachers, who were not resconsible to Government for any of their proceedings and instructions, he was therefore unwilling to give them any encouragement. But should the Matives come under the superintendence of the "stablished Church, then the GovArnment would assist them as far as laid in the power. Then at tife their reasons for wishing us to come under the terching of the Church of ingland, the Dr . and Attorney General spic, they the Indians were considered by the Government to be under the ser department, and therefore it was necessary that they should be under their instruction; and that he another reason was, that it would make the missionary establishments more permanent; bereas at present they are were liable to fluctuation, (page 107) the only resource of the Methodists being that of subscriptions. It was also proposed to my brother and me, that if we would pagist them in a in undertaking, and come under their directions, but sale cles should be increased, and we should have access to the game of ted college. We told them that their request youl, cause suc. direction to the Methodists, as they claimed the Indian for their sairitual children, having been the first who tauget Me. to christian religion. They replied, they coals not belo with the Lettonian mould think about i , as it was necessary to a India x double to responsible to them for their conduct. We they told them that it was not in our power to say one may or the other, but that we should leave it for the Indians to decide themselves.

- Commenced copying some translation of the book of Genesis At pre ent I am puzzled but I hope by perseverance to find it easier soon.

33334

Extracted from Peter Jones' Journal

Indians

On the 27th May, 1829, James Evans "related his

Christian experience, first in English and then in broken Indian. I was informed that this was his first

effort at speaking Indian in public".

My brother, John Jones, and myself, are now engaged intranslating part of the New Testament into the Chippeway language, which our converted brethren want very much. rray for me, that the Lord may make me useful to my people and at last go up to heaven.

I am your brother in the Lord.

(reter Jones, or

Christian decachia . Vol 11 No 7 1 Jan. 1831

Thursday 10th

Rycrson had taken 9 n/829 Egiral

In the forenoon I was engaged in writing. In the

sftermoon I rode in to fork on husiness. Hopped with Prother

boys from the Credit, vix: William Vilson and John Sawyer,

as apprentices to the printing husiness." In Connection

with the new & Austran Evaracian, The

Lormer of these; Company an

JOURNAL OF REV. PETTR JONES

Monday 8th June, 18219 the food a lattle world the printing of our Indian Scriptures, said that he would be most happy to get any of our Indian Translations printed at the Government press in this town.

The Bolesing

33336 18 29 gue 19

TAKEN FROM "JOURNAL OF FEV. PETER JONES"

-23-

Page 222

June 1529

Wednesday 10-cont'd.

The Council talked over the prohibition of Sir Peregrine Maitland, the Lieut. Governor, that our Indians should not attend any more of the Methodist Camp meetings. After mature deliberation on the subject, it was decided unanimously that in matters of religion no earthly king, governor, or any other person, had a right to dictate to our hearts how or where we are to worship the Great Spirit; that it was before that Great Being we all have to stand or fall. Therefore, this Council deem it rights and just that they should obey God rather than man, and that so long as they see no evil arising from attendance at Camp meetings, which have already proved a great blessing to them, they would still consider themselves at liberty to attend the them whenever they saw fit to do so. To the afternoon we all turned out and worked at the reads:

"went with Brother George Ryerson to see the new field cleared and planted on the flats this spring, containing about fourteen acres"...
"Our Indians here", he adds, "have planted in corn, and potatoes about sixty acres, which I trust, with the blessing or God, ill yield an abundant harvest."

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Page 223

TAKEN FROM FOURNAL OF REV. PETER JONES

June 1829

dnesday 17-

los the annual situation of francis

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a week later 4t 10 .M., Mr. Clench, the Commissary, and British Officers, arrived The Commissary immediately went to work in asserting and distributing the goods. From Col. Givins conduct towards Chief Cawyer and myself, it was quite evident that he was opposed to our being made Chiefs of this tribe. He took no notice of us, and went of to other Indians for information, and told some of our leading men that they had done wrong in appointing Sawyer and myself to the Chieftainship, and said be would not sanction it. He therefore requested the Indians to meet and appoint suitable persons for the office and report to him before the British officers. The Indians then met, and after a few minutes consultation, unanimously confirmed their previous choice. Col. Givins and the officer were then invited to appear before the Indians. Joseph Sawyer then told the Indians to point out the persons they had chosen for their Chiefs. I inter preted this to the officers. Samuel Wautuhnieb then stept forward and, addressing Col. Givins, said, "Father, we have grown up from childhood before your eyes. You have seen how poor, wretched, and miserable we have been. We lived in darkness a lang not the words of the freet Spirit, --

Page 227 cont'd.

Father, this young man (pointing to me), was the first to pen our eyes by telling us the words of the Great Spirit. He has laboured for our good, and we owe much to him for that we now are,—Father, we have great confidence in him, and believe (P. 224) that he will still do much for us and our children,—Fahter, we have therefore unanimously appointed him our Chief in the place of our late brother and Chief, Cast. John, decessed." Then pointing to Joseph Sawyer, said, —"Fahter, this is the other person whom we have appointed our Chief in room of James Sietan, who is no more among us,—Father, this is the desire of our hearts." Col. Giving then desired Sawyer, myself, John Grane, and Samuel Saude puong, to sim the receipts for the goods received. About sunset, Mr. Ryerson, my // brother John, and myself, with several of our brethren, started for the Yonge Street Comp meeting; arrived there about a P.M.

an account of a trup in the other direction found in the JOURNAL OF RATE PAPER JOHES, charles he cimited accommodation, and the amount of Oliquor expected to consume en route Monday ast Jehrany X831 Arter doling some business, Sister ries and myself rode up to the Oredit. Friday /4th - ) Lanches The reads were very bad. Thursday 17th 0/831 At about 8 o'clock in the morning we landed at the city of Ter Look In the emping we sitended meeting in John Street church. Prother Hall engaged a passage for us this day in the Packet shi Birmingham, b und for Liverpool. The fare was \$100; \$40 each less than the usual price. This gain we made by temperance. Minuraday 14th // a 1 1831 Torly in the morning to made ready to golon loard the Panket silia. . t 10, A.M., the Tteambort Fufus King, took the naturangers on found the stin Pirmingham. A number of our firend followed u to the fart in order to see us off and hid us farewell. There were fourteen or fifteen of cabin passengers, among whom were the Lord/ ishop of Suehec, the Rev. Tr. Athune of Cohourg, And two ladies from Wes York. TEAL OF 1831 15 ode to the arest by the or found

Wednesday 23rd Juliany 1831

Exployed in making preparations to go to England. Got the Indians sisters to make me a deer-skin dress.

Tuesday, Merch lat

Tettled with Trother Care, and received from him on account of the Missionery Society the sum of 160 dollars as travelling expenses of on my journey to England. Te rode home this evening.

Thursday ard.

The Indians of this clace had a douncil, and gave me a written authority to go in their behalf and solicit aid for their improvement, and to transact business for them with their great father over to great waters.

Case Ind in the Total account

e 303 Contid

the Elder examined the characters of the exhorters, and. renewed their license; and also inquired of the classleaders into the state of their several classes." From the 24th of January till the 4th of March, he

was principally busy with the thoughts of his proposed

voyage to England; and the nite in commen

70.1835

33346

Thoughts on Indian Schools.

- 1. The present plan of the schools quite inefficient to do much permanent good old established schools as the following reasons will plainly show.
  - 1. The good instruction they receive at the schools is in a great measure counteracted by the examples of the

parents at home, many of whose habits are indolent &

precepts of the backer;

education, not sufficiently value it to the children are often kept from school, or suffered to run about.

- tautht any trade, or habits of industry, the lounge front get with bad company and the little know-ledge they have a turned to bad account.
- 4. The cirls for want of proper instruction in work for the funds of the Society will not allow at present to support but one teacher, either man or woman at each school, and other somestic duties when they leave the schools and become parents themselves are very little better prepared to take care of a family than their parents, were.
- 5. Some of the young men are at Cazenovia & from the superior advantages they enjoy there, they will I trust be altogether raised above their brethren and become very useful to them as teachers and preachers but

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1.3.

(B)

(Manuscript of Peter Jones)

33341

# Memorandum - 2

Thoughts on Indian Schools.

they will want wives, and where can they get suitable companions among their Indian Sisters?

These considerations have led me much to desire
that some plan might be suggested and sufficient
means procured, so that an Institution might be formed
at one or more of the Missions for the better education

They trouded the provision of enough

2. Let all the children be placed entirely under the charge and management of the teachers & missionaries, so that their parents shall have no control over them.

The avails of their labour go towards the support

of domestic anties of domestic a

5. Let Religion, Education and manual labour go hand in hand.

Conclude by noticing the importance of educating the Indian childrem and thus preparing them for usefulness amongst their brethren in the west. The good that native teachers have already effected, as John Sunday &c.

Thomas Megee &c. Money wanted for all this.

Thoughts on Indn. Schools. Teby - 1835 - Page 379

### FROM JOURNAL OF REV. PETER JONES

Tuesday: 0- copterate 1836

W Fode to the Credit t is day, and once more found our melves

seated in our own wigwam.

he was offagain,

Enga ed is attending to luminess in Toronto, Purchased a

large boat for the Credit, for a out 603.

6 B Case and his Cotemporaries.

page 166 cont'd.

Mission, stating, to the great joy of my heart, that the flying report they had heard of the death of my dearest, and C., proved to be false, by the arrival of a letter addressed to me.....

page 167

Went up to the Credit this morning. Found all well.

Sent up to the post office, and my heart was gladdened b at the sight of two letters from my beloved newish.

12 B. Case and his Cotemporaries.
page 206 cont<sup>1</sup>d.

Castle. At about half-past 2 p.m. we rode in a close fly to the Castle; and on appearing before His Lordship, I showed him the Indian costume, and when he had looked at it, he said 1 had better put it on. I said if His "ordship thought best to put it on, I should. He replied that it was, and asked how long it would take me to dress? I said about twenty minutes. His Lordship then left us the use of his room to dress in. I then preceded with the assistance of "r. A. to undress and to put on the Indian costume as fast as - could, and finished dressing by the time above specified. The honorable Mr. Murray came in to us and talked on Indian customs, languages. &c. He informed us that whe had been in America, and had seen many of the western Indians. I found he understood a few Chippeway words. Mis "ordship at length came in and said that the Queen has prepared to receive me; and that I should kiss her hand. So away we went, following His Lordship, and in passing through the halls and rooms we saw several persons in attendance. When we arrived at the antechamber, a message was sent from the wueen, that mer Majesty wished to see His wordship. He returned in a few minutes, and then the doors were thrown open, and we say her Majesty standing about the centre of the drawing-room, with two ladies standing a little behind, and four or five Lords. Lord Glenels introduced me to Her Majesty by my Indian Name, as a whief of the Chippeway Indians in Upper Canada. I bowed two or three times as I approached the queen, which she returned, approaching me at the same time, and holding out her hand as a signal for me to kiss. I went down upon my right knee. 15 B. Case and His Cotempozaries.
page 207 cont'd.

which pressed to my lips and kissed. I then said I had great pleasure in laying before Her Majesty a petitionfrom the Indians residing at the River Credit in Upper Canada, which that people had sent by me; that I was happy to say Lord Glenelg (pointing to His Lordship), had already granted the proper Canada to give the Indians the title-deeds they asked for. His Lordship second

the bowed in token of approbation of His cordship's having granted the thing prayed for by her red children, I presented the petition to mer majesty, thinking she would like to possess such a document as a curiosity, as the wampum attached to it had a meaning, and their totems marked opposite the names of the indians who had signed it. The Queen then sied, thank you, sir! I am much obliged to you. I then proceeded to give her the meaning of the wmapum: and told her that the white wampum signified the loyal and good feeling which prevails amongst the indians towards Her Majesty and Her Government; but that the black wampum was designed to tell Her Majesty that their hearts were troubled on account of their having no title-deeds for their lands; and that they had sent their petition and wampum that Her Majesty might be pleased to take out all the black wampum, so that the string might be all white. The Queen smiled, and then said to me, "You were in this country before?" I said, I was here eight years ago. Her next question was, how long I had been here this time, and when I was going to return. I told her that I had been here about ten months, and that was going to sall next week. I, more wer



page 207 cont'd.

and that I had been highly pleased with the kind reception

I had met with. When I had finished my talk, she bowed to me in
token of the interview being over, so I bowed and retired.

Thus ended my presentation to the queen, which did not last over five minutes. Lord Menelg then said that the Queen had ordered a collation to be prepared for us. So Mr. Murray and the Lords in waiting conducted us to another room, where we sat down to a lunch, but which I should call a dinner. We had roasted fowl (p.208) and other good things to eat.

After this we returned to our inn; and when I had changed my dress, we hired a fly which took us to the railway station; and by 5 p.m. we were back to London.

Mr. Jones and his wife returned from England in the autumn of 1838, and arrived at the Credit Mission, Movember the 9th.

They were thirty days on their passage from Portsmouth to New York. Exorbitant duty, amounting to one-half their value, was charged on the articles passing through the U. S. for the use of the missions in Canada. The largest portion of such articles were sent by the ship Colborne, which was wrecked in the Gulf of ot. Lawrence, and all were lost, including much private property owned by Mr. Jones, on which there was a small insurance.

Wesleyan Magazine,

16.0, 10.0

Pater Jones' Comerton with Church of England.

Taken from: JOURNAL OF REV. PETER JONES.

LIFE AND JOURNALS OF KAH-KE-WA-QUO-NA-BY: (Rev. Peter Jones.) WESLEYAN MISSIONARY.

PUBLISHED UNDER THE DIRECTION OF THE MISSIONARY COMMITTEE. CANADA CONFERENCE.

Toronto: Published by Anson Green, at the Wesleyan Printing Establishment, King Street East. 1860.

Brief Account of Kah-ke-wa-quo-na-by: (Rev.Peter Jones.)

written by himself.

page 1.

. . . . .

. . . . .

"I was born at the heights of Burlington
Bay, Canada West, on the first day of January, 1802.
My father, Augustus Jones, was of Welsh extraction".

"Accordingly, he married my mother,
Tuhbenahneequay, daughter of Wahbanosay, a chief
of the Messissauga Tribe of the Ojebway nation".

page 6.

In the year 1816, my father sent me to an English School in the Township of Saltfleet.

Our teacher was an Irishman of the name of George Hughes, and was an excellent master for young beginners. He took great pains to improve my English, which then was very imperfect: indeed.

## page 6 con'd.

I could only understand a few simple words. He also taught the Church of England Catechism. and made us read in the New Testament, but the words I read had no effect upon my heart, because I did not understand the great plan of human salvation."

### page 7.

"In the year 1820. I was induced at the request of my father to receive the ordinance of Baptism, and accordingly went to the Mohawk Church, and was baptized by the Rev. Ralph Leeming, of Ancaster, a Clergyman of the Church of England." "Converted" at a Methodist Camp Meeting June 5, 1823.

Chap. 1, p.38.

note.

"Wednesday 13th July, 1825 .-- About 10 A.M., at the Humber, our payments and presents arrived in a boat from York, and soon after Colonel J. Givins came, who informed me that the Hon. Dr. Strachan was coming up to see the Christian Indians."

"He then gave us some advice. +h:.. Strachan

Life and Journals of Rev. Peter Jones

Page 32

Sabbath 12th June, 1825.

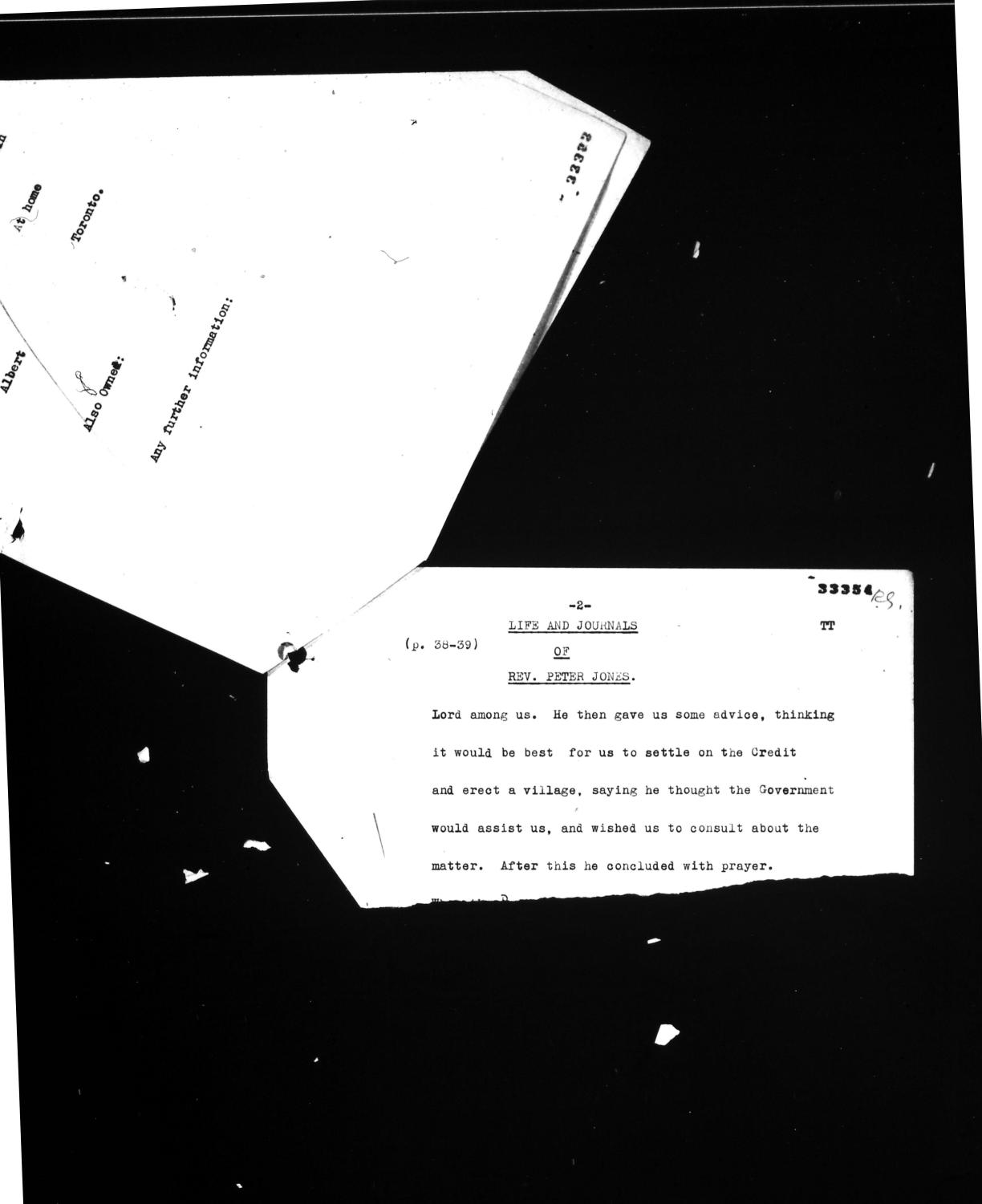
"At 11 A.M., our public worship began: Father Thomas Davis, the Mohawk Chief, opened the meeting by singing and prayer in Mohawk. After he got through, I gave a word of exhortation - . first, in the Chippeway, and then in English. We then proceeded to hold our class meeting. I called upon my brother John to assist in leading the class, as there were a great many to speak to. During this meeting the overwhelming power of Divine grace descended upon the people, so that the slain of the Lord were seen all over the house. Some praised the Lord aloud, others fell to the floor as if they had been shot, and lay for some time as if dead. One young woman lay in this state about four hours. Our afternoon prayer meeting was also owned of the Lord. Three of our Indian brethren testified that the Great Spirit had pardoned their sins and made them happy."

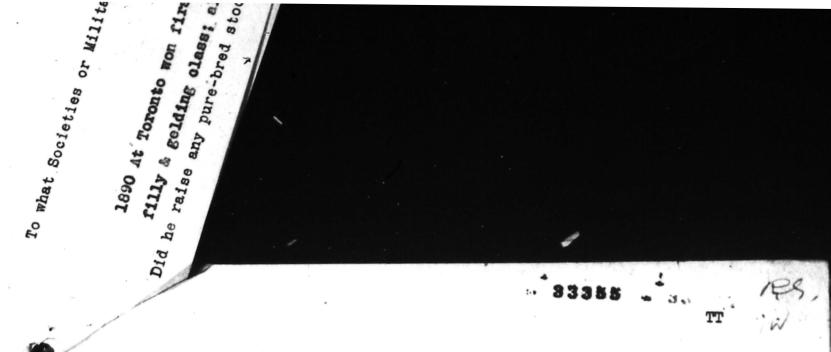
Extractfrom the JOURNALS OF

### Rev. Peter Jones.

Wednesday 13th., July, 1825: About 10 A.M., our payments and presents arrived in a boat from York, and soon after Colonel J. Givins came, who informed me that the Hon. Dr. Strachan was coming up to see the Christian Indians: he, with his lady, arrived about noon. The Doctor presented me with three books, and requested me, after the goods were issued, assemble the Christian Indians together by themselves, that he might hear some of the children sing and read. While they were cutting and dividing the goods, I got the children together, and selected two hymns for them to sing. The Doctor, Colonel, and Lady Strachan were highly pleased. When the issue was over I assembled all the Christian Indians together; two of them read in the Testament and some in easy reading. The Doctor then spoke to us. expressing his happiness in seeing the work of the

HW.





(p. 75)

# LIFE AND JOURNALS

OF

# REV. PETER JONES

Friday 28th., July, 1826.—Started in company
with a number of our Credit Indians, to attend a
Camp meeting at the Twelve Mile Creek. Arrived
in the afternoon and fixed our tents. Met
with my father and the Grand River Indians.

During this meeting, which lasted till Monday,
31st, my native brethern rejoiced greatly in
that Great Being who is no respecter of persons,
but dispenses his heavenly blessings on all who
call on His name.



OF

REV. PETER JONES

39th Jan., 1828 .-- After the council, Colonel Givins desired my brother John and me to go to the Governor's office, as the Governor's Secretary had some communications to make to us. We accordingly went, and, after waiting an hour, were informed that owing to a multiplicity of business, they could not make the communications that day, but desired us to call to-morrow at 11 o'clock. Various were our conjectures about this strange Government proceeding. Thursday 31st. Jan., 1828 .-- John and I called this morning on Dr. Strachan; he was very friendly, and made some enquiries about the general state of the Indians. and requested me to give him in writing a short statement of the condition of the Belleville and Rice Lake Indians, which I promised to do. At 11. A.M., we again appeared at the Government House, but

(p. 106)

#### LIFE AND JOURNALS

OF

# REV. PETER JONES

waited till 1 o'clock before any communications

were made to us, when we were summoned into the presence

of Major Hillier--the Governor's Secretary, Dr.

Strachan, the Attorney General, and Col. Givins.

To our astonishment, we were now informed by Dr.

Strachan, that the Governor did not feel disposed

to assist the Indians so long as they remained

under the instruction of their present teachers, who

were not responsible to Government for any of their

proceedings and ensurragement. But should the Natives

come under the superintendence of the Established

The wai the whole the superintendence of the Established with the first them the Government would assist them as

far as laid in their power. When stating their reasons for wishing us to come under the teaching of the Church of England, the Dr. and Attorney General said, that the Indians were considered by the Government to be under the war department, and therefore

(p. 106-07)

#### LIFE AND JOURNALS

OF

# REV. PETER JONES

it was necessary that they should be under their instruction: and that another reason was, that it would make the missionary establishments more permanent; whereas at present they were liable to fluctuation, the only resource of the Methodists being that of subscriptions. It was also proposed to my brother and me, that if we would assist them in this undertaking, and come under their directions, our salaries should be increased, and we should have access to the contemplated college. We told them that their request would cause much dissatisfaction to the Methodists, as they claimed the Indians for their spiritual children, having been the first who taught them the christian religion. They replied, they could not help what the Methodists would think about it, as it was necessary the Indians should be responsible to them for their conduct

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We then told them that it was not in our power to say one way or the other, but that we should leave it for the Indians to decide themselves. They requested an answer as somn as possible. Colonel Givins gave us to understand that the request of the Credit Indians would most likely meet with the approbation of the Governor, and desired John to make out a return of the number of families residing at the river Credit. We then proceeded to the quarters of the Chiefs who were waiting for answers to their petitions. When we told them what had been communicated to us, they sighed deeply, and after a long silence said, "Then all our labours have been in vain with our great father the Governor: " but John Sunday with an air of disdain replied. "We have heretofore made out to live from year to year even when

(p. 109+08)

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we were sinners, and shall not the Great Spirit whom we now serve take care of us, and preserve us from all harm." I cautioned them not to be too much troubled about it, but to leave it to God in |- prayer, to which they assented.

Friday, February 1st, 1828 .-- This morning I carried in to Dr. Strachan the statements he requested respecting the Bellville and Rice Lake Indians, of which he approved. Our conversation turned upon the proposals, made yesterday, when I gave him to understand that I should not take any influential part in the business, but leave the matter altogether for the Indians to decide. He then told me that the Government would accomplish their design whether my brother John and I were willing or not, but added that if they had our assistance it could be accomplished sooner.

Peter Jones fournal

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### LIFE AND JOURNALS

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Thursday 16th., Feb., 1826.—Left Mr. Madden's this morning for the Mohawk Settlement, where we intended preaching to the Indians, but were informed on our way that they were opposed to our holding any meeting on their lands; and this report proved to be true, for when we arrived at the Settlement, Mr. Case had the following letter put into his hand:

To Mr. W. Case .--

Mohawk Village, February 15th, 1826.

Sir, -- Being informed that a Peter Jones would wish to preach in this place, we would observe that we have no desire to hear him, or run after any new that fangled doctrine, but intend to keep to the Church whose ministers forst sounded the tidings of salvation in the forests of our forefathers, and turned them from the errors of their ways to the knowledge of

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OF

## REV. PETER JONES

the only true God; whom we still wish to worship in the way wherein we have been instructed, and to continue in the things which we have learned, and have been of, knowing of whom we have learned them, and beg to subscribe ourselves,

Your's truly, their their Paulus > Claus. Brant - Brant. John — Hill. David - Claus. Joseph Hill. Jacob Green. Anthony > Smart. Wm. > John. Daniel Creen, Joseph Penn. marks.

P.S.--Such we believe is the wish of all the Mohawks in this place.

Notwithstanding this letter, we proceeded to hold a meeting. There was a pretty large congregation

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both of whites and Indians, and we had reason to

believe some good was done. After the meeting

colled, we were informed that this opposition

originated from a white man, who influenced the

Indians to sign the foregoing letter, which he

himself had written. Thus are the poor Indians too

often made the dupes of designing and self-interested

persons.

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# EXTRACTS FROM JOURNAL OF BENJAMIN SLIGHT

June 30.

(p. 115, Description of Indian Village)
Thursday, July 6, 1836.

"......we arrived at the Credit.... Landed at
Port Credit, went to John Jones Peter Jones
came for us with his carriage and took us to the
Village."

Port Credit a rising place where we have begun preaching. It is likely to be a very considerable place. We have also 3 or 4 preaching places in school rooms in the adjoining Settlements. .....

Things are rather out of order here. Indians are rather dissatisfied. ......

1836, Sept. 20.

"Although a painful subject, yet I ought to enter upon it, as a record of my difficulties, viz the difficulty I have with Bro. P. Jones, the Indian Preacher on this Station. etc., etc., etc.

1836. Oct. 1b.

Checked

M. S.

Today His Excellency Sir F.B. Head visited our Village. He called at our house & the School. He was pleased to express his high approbation

of the Village etc.

1836, Oct. 23.

Held Love feast & administered the Sacrament .......many of the people are thirsting for full salvation, & a few have attained to it.

1837. June 11.

Conference closed. The sittings of this conference have been far from pleasing. Many of the transactions were evidently intended in opposition to English Methodism, especially a series of resolutions against "religious grants."

1837, July 9.

Preached at Port Credit in the open air. .....
I preached in view of 3 taverns.

OF

REV. PETER JONES

(P. 116)

Wednesday. Mar. 5th. 1828 .-- Went this morning to Davisville to have a portion of the Mohawk translation of the Gospel of St. Luke, by C. Hill, examined. We took it to G. Johnson, who on examination, found many errors. In the afternoon went to Brantford and saw Mr. Lugger, the Church Missionary. A number of the Mohawk Methodists were assembled to have an audience with him. The substance of what they had to say was as follows: William Doxstader, the exhorter, informed Mr. Lugger that the object of their coming was to enquiere whether he would allow them the privilege of holding meeting s in the Mohawk church. provided they granted him similar liberty to preach at the Salt Springs. Mr. L. replied that he had no objection to their attending his Church whenever there was Divine service, but that he could not suffer them

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OF

# REV. PETER JONES (p.116)

to preach or hold their own meetings in his church or school houses, as he considered them unqualified to preach, and consequently in danger of spreading erroneous doctrines, and causing enthupiasm and wild-fire. &c. W.D. answered that since he had known what religion was in his heart, he had felt it his duty to warn his native brethren to flee the wrath to come, and invite them to the Saviour of sinners: and as he did not fear man, he should still strive to discharge his duty to God in the way he thought would be most pleasing to him and for the good of his people." After much discussion on both sides, they parted with this resolution, that each should keep to their own ranks and not interfere with the other party. I advised the Methodist Indians to be careful not to speak evil of the Church of England, but go

OF

# REV. PETER JONES (p.116)

peaceably on in the way they thought right, and rejoice if the Church of England minister did any good amongst the Indians.

OF

REV. PETER JONES (p. 160)

Monday, July 28th., 1828. -- Went with the Rev. J.

Copression

Richardson to see brother Peter Conover, a few miles from the village, who is very sick and not expected to recover. He made a will of his farm, consisting of ninety-five acres, together with all the buildings and improvements on the same, worth ten or twelve hundred dollars, one half to his wife, and the other half to be put into the hands of the Revs. Elder Case, Thomas Madden, and J. Ryerson, as trustees, for the propose of carrying on the Indian Missions in this country; the property to be sold a year and a day after the death of the testator. and the money to be divided according to the will. Thus is the Lord opening the hearts of his people to furnish the necessary means for carrying on his

OF

REV. PETER JONES (p. 161)

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work among the natives of the forest. May God
reward Brother P.C. with a crown of glory for his
charity towards the poor sons of the forest.

OF

REV. PETER JONES

Wednesday, Aug. 13th, 1828 .-- Mr. Law and I went to the Lower Landing to see the distribution of the presents. Col. Givins had already arrived, and appeared quite friendly, until a drunken Frenchman made a complaint to him about the Methodist preachers, stating that one of the Indians had told him that he heard a class leader say to the Indians that they should not care any thing about Col. Givins. for that he was no more than any other man, and was last winter put into gaol. The Frenchman pointed out the man who told him. I immediately went to him and made every enquiry, but he said he knew nothing about it, neither had he ever said any such thing. I then requested the Frenchman to take the Indian before the Colonel. and inform his that there was no truth in the report; they went together and explained the whole matter, and (p. 198)

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# LIFE AND JOURNALS

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# REV. PETER JONES

Saturday, Jan. 24th, 1829, - Our Indian Agent, 901.

Givins, paid a visit to our school by order of General

Darling. The Rev. Mr. Magrath accompanied the Colonel,
and both were highly pleased with the improvements made
by the children. The Colonel addressed them and said,
"My children, hear me, hear me. I am glad to see how
much you have learned. I hope you will continue to
advance in you studies. I will speak all the truth,
and tell our Great Father, Gen. Darling, at Quebec,
what I have seen this day. This is the end of my
talk."

OF

#### REV. PETER JONES

Wed., June 10th, 1829. -- The Council talked over the prohibition of Sir Peregrine Maitland, the Lieut. Governor, that our Indians should not attend any more of the Methodist Camp meetings. After mature deliberation on the subject. it was decided unanimously. that in matters of religion, no earthly king, governor, or any other person, had a right to dictate to our hearts how or where we are to worship the Great Spirit: that it was before that Great Being we all have to stand or fall. Therefore, this Council deem it right and just that they should obey God rather than man. and that so long as they see no evil arising from attendance at Camp meetings, which have already proved a great blessing to them, they would still consider themselves at liberty to attend them whenever they

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saw fit to do so. In the afternoon we all turned out and worked at the roads.

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Friday 12th .-- Having received a special message from the Lord Bishop of Quebec, Dr. Stuart, for my attendance at the Government House in York, I went down early in the morning, and about noon I had an audience with the Bishop, the Lieut. Governor, and Dr. Mountain. Bishop asked me the following questions: 1st. To what body of Methodists the Preachers in Canada belonged? 2nd. Who was the Preacher at the River Credit? at Lake Simcoe.&c? 3rd. How far the Methodists had extended their labours to the north and west? 4th. What number had been converted and baptized? 5th. In what relation I stood with the Methodists, wheter as a Preacher, Exhorter, or Interpreter? As far as

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### LIFE AND JOURNALS

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my knowledge enabled me, I gave the Bishop answers to the above queries. The Governor answered several of the questions for me, and I was glad to see that His Excellency was so free from sectarian prejudices. He remarked that the main point was to get the Indians converted and reformed. The Bishop complained much that the Methodist Preachers had interfered and intruded on their Mission grounds at the Grand River and Bay of Quinte. He was sure the Methodists would not like them (Church of England) to intrude on their Missionary work, and thought it was very wrong to do so. as the field was large enough for them all. The Bishop remarked that the Methodists had done much good amongst the Indians, at which he rejoiced. Before parting. the three great men said that they would have my Translations of the Scriptures printed at the Government

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LIFE AND JOURNALS

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REV. PETER JONES

Press whenever I was ready to present them.

Wednesday 17th .-- At 10 a.m. Col. Givins, Mr. Clench, the Commissary, and British Officers, arrived. The Commisery immediately went to work in assorting and distributing the goods. From Col. Givins' conduct towards Chief Sawyer and myself, it was quite evident that he was opposed to our being made Chiefs of this tribe. He took no notice of us, and went to other Indians for information, and told some of our leading men that they had done wrong in appointing Sawyer and myself to the Chieftainship, and said he would not sanction it. He therefore requested the Indians to meet and appoint suitable persons for the office, and report to him before the British officers. The Indians then met. and after a few minutes consoltation, unanimously

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confirmed their previous choice. Col. Givins and the officers were then invited to appear before the Indians. Joseph Sawyer then told the Indians to point out the persons they had chosen for thefi Chiefs. I interpreted this to the officers. Samuel Wautubnieb then stept forward and, addressing Col. Givins, said, "Father, talui we have grown up from childhood to manhood before your eyes. You have seen how poor, wretched, and miserable we have been. We lived in darkness and knew not the words of the Great Spirit, -- Father, this young man (pointing to me,) was the first to open our eyes by telling us the words of the Great Spirit. He has laboured for our good, and we owe much to him for what we now are, -- Father, we have great confidence in him, and b lieve that he will still do much for

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### REV. PETER JONES

us and our children, -- Father, we have therefore unanimously appointed him our Chief in the place of our late brother and Chief, Capt. John, deceased." Italies Then pointing to Joseph Sawyer, said, -- "Father, this is the other person whom we have appointed our Chief in room of James Ajetan, who is no more among us, -- Father, this is the desire of all our hearts." Col. Givins then desired Sawyer, myself, John Crane, and Samuel Paudequong, to sign the receipts for the goods received.

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of the series

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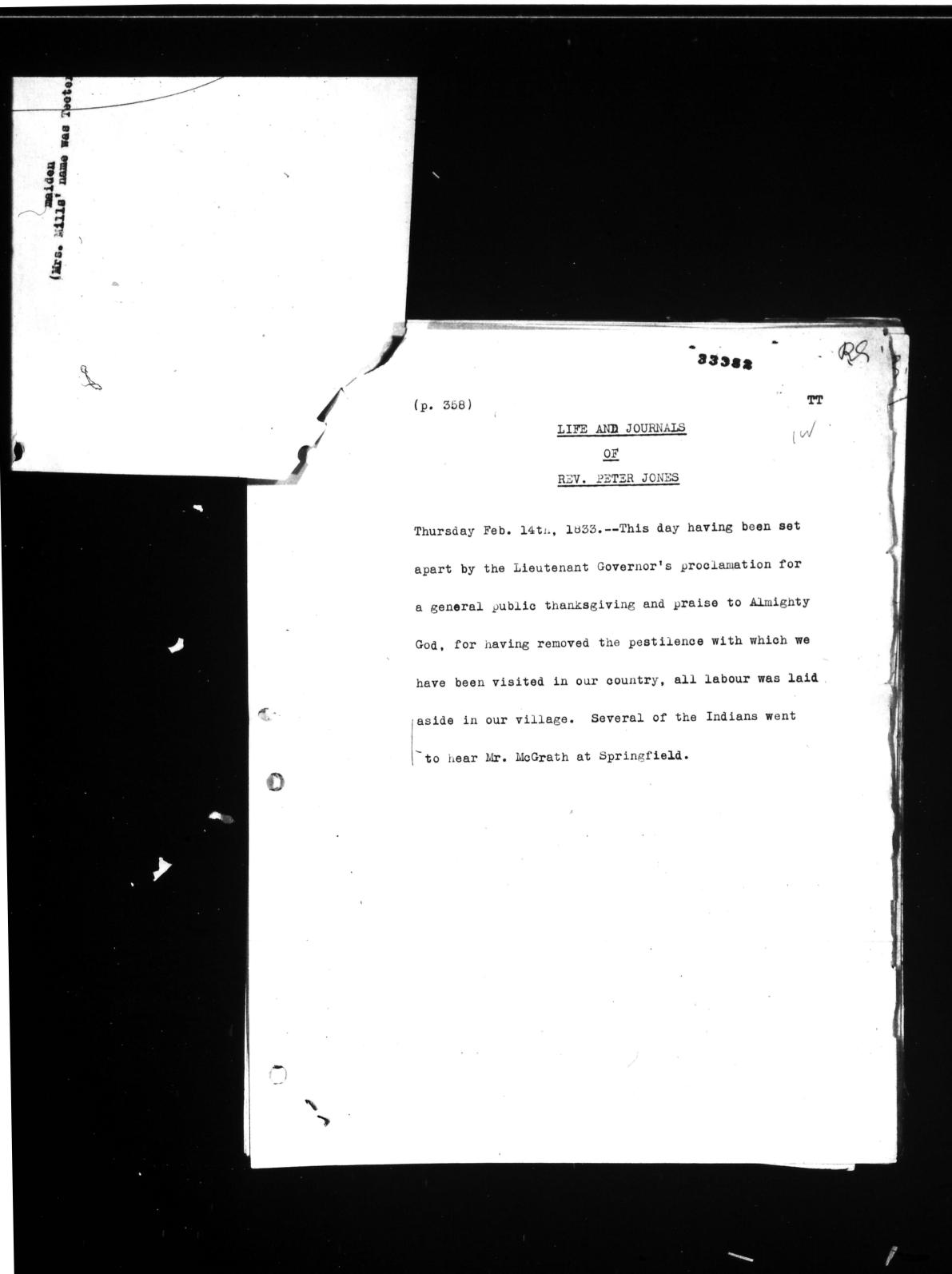
OF

# REV. PETER JONES

Thursday, Jan 17th, 1833.--During the day, in Toronto, we called a few minutes on the Bishop of Quebec, who received us in a friendly manner, and made a gral enquiries concerning the Indians at the Credit, &c.

Here we also met with Dr. Strachan, who entered into a cheerful conversation with us. Biship's chaplain was very friendly indeed.

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Friday Aug. 4Em, 1837.--Af

Friday Aug. 41 1837 .-- After breakfast we called

upon Captain Anderson. He informed us that the Cathelic priests had been very busy with the Indians even before they came to this place. Shingwahkoons said that the white people told him it was wicked to drink the fire-waters, but he saw yesterday the write gentlemen on this Island take the cup and drike the fire-waters.

In the afternoon the Rev. McMurray and lady, from the Sault St. Marie, and M Jamieson, lady of the Vice Chancellor at Tore small boat. The Council began in which continued till quite late.

Taken from: JOURNAL OF REV. PETER JONES.

LIFE AND JOURNALS OF KAH-KE-WA-QUO-NA-BY: (Rev. Peter Jones.) WESLEYAN MISSIONARY.

PUBLISHED UNDER THE DIRECTION OF THE MISSIONARY COMMITTEE, CANADA CONFERENCE.

Toronto: Published by Anson Green, at the Wesleyan Printing Establishment, King Street East. 1860.

Brief Account of Kah-ke-wa-quo-na-by: (Rev.Peter Jones.)

written by himself.

page 1.

. . . . . .

"I was born at the heights of Burlington Bay, Canada West, on the first day of January, 1802. My father, Augustus Jones, was of Welsh extraction".

"Accordingly, he married my mother.

Tuhbenahneequay, daughter of Wahbanosay, a chief
of the Messissauga Tribe of the Ojebway nation".

page 6.

In the year 1816, my father sent me to an English School in the Township of Saltfleet.

Our teacher was an Irishman of the name of George Hughes, and was an excellent master for young beginners. He took great pains to improve my English, which then was very imperfect: indeed.

and by

# page 6 con'd.

I could only understand a few simple words.

He also taught the Church of England Catechism,
and made us read in the New Testament, but the
words I read had no effect upon my heart, because
I did not understand the great plan of human
salvation."

# page 7.

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"In the year 1820, I was induced at
the request of my father to receive the ordinance
of Baptism, and accordingly went to the Mchawk
Church, and was baptized by the Rev. Ralph Leeming,
of Ancaster, a Clergyman of the Church of England."
note. "Converted" at a Methodist Camp Meeting
June 5, 1823.

## Chap. 1. p.38.

"Wednesday 13th July, 1825, -- About 10 A.M., at the Humber, our payments and presents arrived in a boat from York, and soon after Colonel J. Givins came, who informed me that the Hon. Dr. Strachan was coming up to see the Christian Indians."

"He then gave us some advice, thinking

and erect a village, saying he thought the

Government would assist us, and wished us to

consult about the matter. After this he con
cluded with prayer."

## page 39.

"Thursday 14th."

"Had another interview with

Dr. Strachan, who appeared very friendly, and
gave me some more advice as to the way we had

better proceed to obtain assistance from

Governmentn in our proposed undertaking to settle
at the Credit."

# page 74.

"Tuesday oth.August. 1826.--About 10 o'clock Col. Givins took us before the Commanding Officer of the Garrison, at which place he. (Col.G.) delivered to us the following message from the Governor. Sir Peregrine Maitland. He stated that he was requested by the Governor to inform us that he. (the Governor.) was very much opposed to our

if we persisted in going to any more of them, he would cast us off, and have nothing more to do with us—that we could now take our choice, either to desist from attending Camp meetings, and retain the good will and aid of the Governor, or persist in going and lose his friendship and assistance.

#### Chap. 3. p.106.

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"Thursday 31st.January, 1828.-- John and I called this morning on Dr. Strachan; he was very friendly."..... At 11,A.M., we again appeared at the Government House, but waited till 1 o'clock before any communications were made to us......

informed by Dr. Strachan, that the Governor did not feel disposed to assist the Indians so long as they remained under the instruction of their present teachers, who were not responsible to Government for any of their proceedings and instructions, he was therefore unwilling to give them

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any encouragement. But should the Natives come under the superintendence of the Established Church, then the Government would assist them as far as laid in their power. When stating their reasons for wishing us to come under the teaching of the Church of England, the Dr. and Attorney General said, that the Indians were considered by the Government to be under the war department, and therefore it was necessary that they should be under their instruction; and that another reason was, that it would make the missionary establishments more permanent; whereas at present they were liable to fluctuation, the only resource of the Methodists being that of subscriptions. / It was also proposed to my brother and me, that if we would assist them in this undertaking, and come under their directions, our salaries should be increased, and we should have access to the contemplated college. We told them that their request would cause much dissatisfaction to the Methodists, as they claimed the Indians for their spiritual children, having been the first who taught them the christian religion. They replied, they could not help what the Methodists would think about it, as it was necessary the Indians should be

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### p. 106-7 con'd.

responsible to them for their conduct. We then told them that it was not in our power to say one way or the other, but that we should leave it for the Indians to decide themselves.

### Chap. 7. p. 222.

"Friday 12th. June, 1829.-- Having received a special message from the Lord Bishop of Quebec, Dr. Stuart, for my attendance at the Government House in York, I went down early in the morning, and about noon I had an audience with the Bishop, the Lieut. Governor, and Dr. Mountain."..... "The Bishop complained much that the Methodist Preachers had interfered and intruded on their Mission grounds at the Grand River and Bay of Quinte. He was sure the Methodists would not like them (Church of England) to intrude on their Missionary work, and thought it was very wrong to do so, as the field was large enough for them all. The Bishop remarked that the

## JOURNAL OF REV. PETER JONES.

Chap. 7. p.222-223 cont'd.

Methodists had done much good amongst the Indians, at which he rejoiced. Before parting, the three great men said that they would have my Translations of the Scriptures printed at the Government Press whenever I was ready to present them."

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Sunday, June 22, 1828. -- At 11 o'clock, I endeavoured to preach to my native brethren on the parable of the Ten Virgins. Peter Jacobs and others exhorted. In the afternoon, the Rev. Mr. Magrath, the Church Clergyman, came to marry a couple, Moses Pahdequong and Susan Camp.

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Get. 1825

Thursday 27th. --Went to York and had an interview with the Lieut. Governor, Sir Peregrine Maitland, on the subject of forming a settlement at the Credit.

Sunday Oct. 30th.--Held meetings on the Credit Flats.

During this week Col. Givins and Mr. Chewett, of the

Surveyor General's Office, came up amd laid out our

town-plot. We all assisted in running out the same.

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Friday 3rd. Feb., 1826 .-- Rode to Colonel Givens', where we stayed a little while to enquire into the state of our Indian affairs. He was very friendly, and informed us that he had contracted with a man for the building of ten houses at the Credit, which would be done by July next. After talking about the Indian affairs he asked me to pray with the family, and for this purpose he gave me a prayer-book to read from, I told him that I never prayed from the book; and he consented to conform to my way. I then read a chapter in the New Testament and prayed. The Lord blessed my soul in a measure. O that the Lord would bless our of virtue and piety! Lord would bless our rulers, and make them examples

Saturday 4th .-- Took breakfast with the Colonel: afterwards rode into the town of York, called at the Government (p.52) LIFE AND JOURNALS

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office respecting our lands at the Credit, and was disappointed in not seeing the Governor's Secretary.

We were kindly entertained at Dr. Storyls. I enjoyed little or no spiritual comfort this day, my mind being too much taken up with the things of the world. In the evening attended a prayer meeting, which I found a season of refreshing to my soul.

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Friday 14th, Apr. 1826.--John and I went to York to see Col. Givins about our Indian affairs; he informed us that Government were going to have twenty-five acres of land ploughed for us on the Flats; but could not inform us of any further aid at present.

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OF

## REV. PETER JONES

Tuesday 18th, Apr., 1826.—Removed the Indians from the mouth of the Credit to the Flats, and made some necessary prepararations for commencing our work, and put up a temporary bark chapel, where we held our meetings till we could raise a better.

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### LIFE AND JOURNALS

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## REV. PETER JONES

Monday 12th., June, 1826.—Started with a number of the Indians to attend a Camp meeting on Yonge Street, where we arrived the next day about noon. During the meeting (which lasted three days), a number both of whites and Indians proffessed to experience a change of heart. At the close, several Indians received the solemn ordinance of baptism. The name of the Lord be praised:

Wednesday 21st.--Col. Givins issued our payments and presents. On reading the receipt of the land payments presented for the Chiefs to sign, I discovered a descrepancy between the amount of the original agreement and the amount of goods now received. The original agreement stated that the Credit Indians were to be paid for lands ceded to the Crown, the annual

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#### LIFE AND JOURNALS

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#### REV. PETER JONES

as the amount of goods now paid to the Indians, was £472 los. Thus cutting off £50. I directed the attention of the Inspecting Officer to the same, and asked him why this was done. He immediately called Col. Givins to explain to us why this reduction had been made. He replied that he was not at liberty to explain.

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OF

### REV. PETER JONES

Monday, August 7th., 1826.--Received a message

from Col. Givins, requesting the Chiefs and principal

men to meet him in Council at York. His Excellency

the Lieutenant Governor having a communication to

make to us, we accordingly set off early in the

morning.

Tuesday 8th.--About 10 o'clock Col. Givins took

us before the Commanding Officer of the Garrison,

at which place he, (Col. G.) delivered to us the foll
owing message from the Governor, Sir Peregrine

Maitland. He stated that he was requested by the

Governor to inform us that he, (the Governor,) was

very much opposed to our attending the Methodist

Camp meetings, and that if we persisted in going

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to any more of them. he would cast us off. and have nothing more to do with us -- that we could now take our choice, either to desist from attending Camp meetings, and retain the good will and aid of the Governor, or persist in going and lose his friendship and assistance. This was, indeed, a great trial to us. and I was for a few moments quite confounded and astonished, having been taught to believe that man was a free agent, and had a right to worship God according to the dictates of his own conscience: and also that the King's laws granted all his subjects liberty to worship God as they felt it their duty; so that if a man thought it right to retire to the woods to pray, who had a right to prevent him? or if he felt it his duty to confine his religion to the Church, who had a right to judge him? Is not God the judge of all men, and are we not account(p. 75)

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able to him for our steward-ship? After a long consultation between ourselves, the Chiefs thought it advisable for the sake of what the Governor had done and was doing for us, not to oppose his will in this matter, particularly as we were just commenting a settlement, and endeavouring to improve in civilization.

I abstain from giving further comments on this affair, but leave others to judge for themselves.

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Friday. Feb. 22, 1828 .-- Started with Mr. and Mrs. Richardson, my brother John, and about twenty Indian school children for York, for the purpose of exhibiting their improvement before some of the members of the House of Assembly and others. Reached town about 3 p.m., and at 7 o'clock repaired to the Methodist chapel, which was crowded to overflowing. The Rev. J. Richardson commenced the services by giving out a hymn, and prayer, after which the Rev. W. Ryerson addressed the meeting, stating the object for which they were assembled. The Indian children then commenced, exhibiting in a pleasing manner their improvement -- first, by by singing both in English and Indian, then by reading, spelling, reciting the Lord's Prayer and Ten

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Commandments. They also showed samples of writing, and the girls of sewing and knitting, and closed by singing. The Speaker of the House of Assembly, who occupied the chair, spoke on the occasion; and also several of the members: all evinced great interest for the prosperity of Missions amongst the natives of the forest. The Rev. W. Case gave a general statement of the Missions, and a vote of thanks was given to the members of the Methodist Missionary Society for their indefatigable exertions. I took this opportunity, on behalf of my native brethren. to express our thanks for the interest white christians were taking on our behalf. A collection was then taken up for the purchase of books for the schools.

Saturday 23rd .-- This morning my brother John and I

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received a summons from the House of Assembly to attend at their committee room at 10 a.m. accordingly went and appeared before the Committee for enquiring into the religious state of the Province. They enquired when the work of reformation first commenced among the River Credit Indians, who was the first converted, by what means, and how long ago? They also made enquiries as to the state of the various missions, and who were employed as missionaries and teachers amongst them. We gave them the best information we were able. My brother John and his pupils went, at the request of Lady Sarah Maitland, to the Government House, that the Indian children might exhibit their improvement before the Lieutenant Governor and others. They sang some of Watts' hymns. repeated their Catechism, and some of their reading

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and spelling lessons. The Governor and his lady appeared highly gratified, and kindly presented the children with books and several yards of flannel, saying they hoped they would persevere in their learning, &c.

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REV. PETER JONES

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Tuesday. Feb. 26, 1828 .-- Received notice this morning that the Governor would visit our village to-day. About noon Col. Givins arrived, and an hour after the Governor and several gentlemen and ladies came. The men collected together and gave the usual salute by firing three rounds of guns. They visited the schools and heard the children repeat their lessons. The ladies presented them with several pieces of silver as rewards for their industry and improvement in learning. \*The Governor requested us to be very particular in keeping up a free communication with the Indian Agent, and said that he had heard the Indians manifested a backwardness in making their wants known. I told His Excellency that I was not aware of any such thing, as the Indians always consulted with their Agent with respect to their intentions and desires.

Miany of thes Peter Sones, incomplete
. hotices of Indian Missions act.

Some duplicates

From Introduction to Mrs. Peter Jones' Diary 1832

"All my past life is mine no more;
"The flying hours are gone."

#### DIARY OF MRS. PETER JONES.

L8\$2.

2nd Day of January. Monday.

Went with Mr. Jones to Mr. Farmers at Kensington.

4th. Wednesday.

Chippeway words.

geneshee -- kiss me.

Keminwanemin -- I love you.

Nindahitarnah -- my brother

oonomegis -- hair.

10th, Tuesday.

....Attended the Bible meeting at Surrey Chapel in the evening. Kahkewaquonaby spike, a good meeting & a good collection. Oh, that this blessed Bible had wings to fly to all parts of the earth. K. returned to Lambeth.

11th, Wednesday.

....Called with my friend K on Dr. Rippon and on Mrs. Martin. a pleasant visit, but something always makes my heart ache when I see her -- she wants decision.

29th, Saturday.

Mr. J. came to tea, spent a v ry pleasant evening.

Tear Emma and Louisa much interested in hearing

histories and customs of the Indians.

Diary of Mrs. Peter Jones, 1832.

29th. Sunday.

K. accompanied us to Surrey Chapel. heard Mr. Hill from had the pleasure of dining with K. at Mrs. Hills. 'Tis very pleasing to behold such an old disciple bearing so fing a testimony to the faithfulness of his Covenant God. K. accompanied me to the Sunday School. The little room was crowded and all seemed pleased and I trust some were profited by the words that he spoke Anto them. Returned with K., Ellen, and Miss to tea st Lambeth. Had the pleasure and Miss of walking with my dear friend to the house of God where he was to preach to the great congregation. He said he felt trembling, but God was better to him than his fears. (amny hearts were lifted up in prayer that he might receive diving assistance and by the hel of his God he sweetly and simply spoke to us from 2 Cor X-4. "For the weapons of our warfare are not carnal but mighty thro God to the pulling down of strong holds." The fatigues of the day and the damp air caused him to

30th . Monday. January.

valuable life.

Started at 11 1'clock with P.J. in a glass coach collecting for the Indian S chools. 99 called first on -

be very unwell in the evening. The Lord preserve his

receptions and adventures of the morning. Papa

Diary of Mrs. Peter Jones, 1832

Moma very comfort his P. J. thought the dear Babe

a fine boy, and said he should indeed be proud to have

such a child. He sweetly engaged in prayer at family

worship.

31st, Tuesday.

Left at 10 o'clock with Mr. J. and Arthur in the Fly on another collecting expedition..... Mr. J. preached at Wesleyan Chapel for the Ladies Benevolent Society.

ist February, Wednesday.

Read some delightful letters from Canada. A good work is indeed going on there, surely the harvest is great but the labourers are few! Oh that my God would deem me worthy to be employed in such a clorious work, how could my heart rejoice to be made useful in his vineyard. But His will not mane be done..... A bright day long to be remembered. How sweet and southing is Christian friendship, surely a real friend is worth "all hazards we can run."

4th, Saturday.

Went in company with P. J. to Mr. Jones at Vauxhall to see the patent wheel manufactory, it was very won-

Diary of Mrs. Peter Jones, 1832.

derful to hebold the complicated machinery, -- the manner of casting iron much astonished me, it is quite red hot and in a liquid state put into the mould......

P. dined early, but missing the stage remained with us till 4 d'clock when he started for Woolwich where he was engaged to preach the following day.

### 7th, Tuesday.

as I knocked at the door. This visit or call awakened much strange mixture of feeling.

### 8th, Wednesday.

Went with K. and to Exetor Hall to the meeting for Scriptural Instruction in Ireland. .... to the amusement of my friend I was so much excited and delighted I could not sit but felt as if I must add to the tremendous clapping.

## 15th March, Thrusday.

Determined last evening that my dear friend return to C. as early as possible consult his relations & friends on this important affair, and make as amny desirable arrangements as his situ tion will allow.

If these matters are settled to Papa's satisfaction he has promised not to withold his consent & in this case my dear friend will return if all goes well early next

The Diary of Mrs. Peter Jones. 27th March. Tuesday.

5.

Read part of the Rev. John Wesley's life-- it is pleasing to find that he had a desire to preach to the American Indians but as he found the door not open he gave up the idea.

### 31st. Sunday.

The remainder of the day spent in reading & work. Finished the frock & pelisse for Elizabeth Jones, wrote a letter to Mrs. J. J in the evening.

4th April, Wednesday.

Tr. P.J. called, he informed me that on the next day he was gaing to have a private interview with the King at Windsor, this was obtained thro' Mrs. Vansellet. (?) Lord Bechy's (?) sister......Walked to Miss Martin's to tea. They were much disappointed that the Chief was prevented accompaning me.

## 5th. Thursday.

Recd a letter from my dearest frd enclosing one from Mr. Case.

11th August, Saturday.

arrival in his native land for the Patriot Paper.

THE DIARY OF MRS. PETER JONES, 1833.

7th June, Friday.

employed at work. Mr. Ryerson arrived expecting to have some conversation with Mr. Mabbs who from some cause unknown did not keep his appointment. I had a long that with Mr. R. talking of a serant to part with me, he advised that I did not take one & from his we intend to abide by his recommendation. In the evening I commenced a letter to my dear Peter.

24th June, Monday.

.... Employed the remainder of the morning in packing three large cakes for Canada, they look quite formidable. Oh! what a thought when I unpack them how far away shall I be --Oh. that I may find in the friend of my choice all I desire and expect. Mr. R. c lled

23 June. Sunday.

Chapel in the evening. Took tea at Mr. Chubb's, heard Rev. E. Ryerson preach a solemn sermon from 1 Thes I-10. staid with Miss Chubb to love feast, the first I ever attended -- perhaps the desire for information and a tincture of early prejudicexpxx prevented that spirituality of mind I-ought to have enjoyed. No doubt the balme was all my own.-- God forgive me.

Diary of Mrs. Peter Jones, 1833.

3rd September, 1833.

This morning about ½ past 9 Mr. Marsden awakened us by saying "Now Ladies if you wish to see the sun rise on one side ef-the and the American Coast on the other you must rise immediately." Up we got and in five minutes witnessed the most glorious sun rise. The sight of land was indeed calculated to cheer each heart and put a fresh song of praise in every mouth. We soon got our breakfasts and after that were all busily employed in packing for our departure from our comfortable state rooms. I was continually called on deck to look first at one side and then the other of the fine harbour, Coney Island on the right and New York on the left, then we entered the narrows - the Pilot came on board and met with a hearty welcome - all was bustle.

8th September, Sunday.

This morning I ccompanied Mr. & Mrs. Hall and their daughter to John St. Church, before the service commenced, Mr. Hall came up to us and said, "Mr. Peter Jones has just arrived". Mr. and Mrs. H. left the chapel and in 10 minutes returned with my friend who took his seat in the pulpit. Mr. Reed preached from 16th John 23rd and 24th verses. The sacrament was administered afterwards at which my dear Peter assisted. I left immediately after & in Mr. Hall's back parlour

absence

had my first interview after 17 months

Diary of Mrs. Peter Jones, 18331

Peter went to Church -- I remained. At 90°clock the solemn responsible ceremony of marriage was performed by Dr. Bangs, both rooms were filled with company. The prayer of my heart is that we may be united in God and live to his praise and glory -- Amen & Amen.

19th September, Thursday.

....heard that much had been written about our union in a New York paper - this is a cruel world. I felt much grieved that anyone should find pleasure in amusing the world by misrepresentations and direct falsehoods. I desire to regard it as a trial which I pray may be sanctified and work for good.

20th September, Friday.

How shall I record the events and feelings of this day. About 12 o'clock I left York in company with Mr.

Marsden, Mr. Stinson, Mr. Irvine and my dear kind husband, for the Credit, thither after a rough ride we arrived about 5 o'clock. My heart was full, too big for utterance. I felt that now I had entered the scene of my future labours, my insignificence & insufficiency never appeared so great, but I look above to the Strong for strength, and He did comfort my heart. Mrs. J. Jones received me kindly, numbers came in to welcome us, after tea we had a meeting in the chapel, the Indian momen

ere full of strong & I trust holy feelings, they give

18

Jacobs. Sam'
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23rd Septemb

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Diary of Mrs. Peter Jones, 1833.

Jacobs. Sam'l Thompson, a sick son of the man just dead.

I pray God he may stay his judgment and restore the people. prayer meeting.

23rd September. Monday.

After breakfast went into the school for a short time. The children sang well, their writing very good, the boys have made good progress in reading, but there is a want of neatness in the school and cleanliness about the children, this is a reformation I long for, may I be enabled to persevere; and may God bless my efforts. How thankful should I be to see a moral improvement in the condition of these poor children. Worked & read a little of "Charles of Bala" - walked with my dear husband thro' the woods by the river. God be praised for all the blessings of another day.

24th, Tresday.

our trouble.

Spent the whole of this day with my dear Peter in clearing boxes and putting things in order, delighted to find he had such a large stock of clothes for the poor, with m my other useful articles, may I have wisdom to distribute them judiciously - there surely is the means for improvement, and apparently the disposition to be taught. Lord what wait we for? Thy blessing - oh.' give it. The comfortable appearance of our wigwam at the end of the day well repaid all

vent to them without much restraint, I could have shouted with them for joy.

Slept at my dear Peter's little dwelling, tho' humble found it a sweet and happy resting place.

21st September, 1833.

Rose this morning with a grateful and happy heart, felt as contented in my humble dwelling as the I had risen surrounded by the splithours of a Palace. Mr. Marsden address d the poeple in the chapel. They were very much affected. At 12 my dear Peter buried an old woman. Oh! death makes it savages in every place. On this, my first day at the Credit one out of the little company put under the ground, another died.

## 22 September, Sunday:

the early prayer meeting — the love and wrestlings of the poor Indians, shamed my coldness and want of lively feeling, they cry out for mercy, alas! attended service at 11 o'clock — my Peter was led to preach from I Naham 27 owing to the great afflictions caused by death during the last month. After dinner at three 3 we assembled again, the corpse of the man a 3rd chief named John Crane was placed before the altar, it was a solemn thought that another this day was to be consigned to this last home. My peter preached in Chippeway from Ec.IX 5. after the service the remains were deposited — many followed we then called on Peter

Diary of Mrs. Peter Jones, 1833.

25th. Wednesday.

This morning I fixes some pocket kerchiefs for the children, took a sketch of the meeting, school house and dwelling, wrote part of a letter to Mama before tea took a walk with my dear Nenahbain in the woods, gathered some roots & leaves, bark, etc., found it sweet at the close of the day to hope I had been able to do some little good......

### 26th. Thursday.

ently on her dying bed, at times she is quite deranged, when I was with her she was composed, and when told I was Peter's wife appeared to understand. I was gratified to see the kind attention of her Indian sisters. the children brought me think her hiefs nicely hemmed, drank tea at Miss Verplanks, talked over getting aprons made for the children & washing apparatus that they may present a cleaner & neater app arance at school - attended prayer meeting.

## 27th. Friday.

Made a drawing of the meeting, the school-house and our room, in colours to send to my dear friends in England, after dinner went with my good husband to see a poor sick man, he bled him, his breathing was very short, his feet and hands cold, he appeared

Diary of Mrs. Peter Jones, 1833.

hastening to another world, he had but few comforts around him, but oht what a mercy he was happy in the prospect of death. Took a walk in the evening to see the salmon fishing, called again on .....(?) no better, the room very close from a number of inmates.

28th. Saturday.

This morning busied myself in looking over Nenahbain's wardrobe. The poor man is cone: he died and early this morning, no doubt he has left a world of sin and suffering for that better world of perfect happiness by and holiness. May the many solemn events with which we are surrounded impress our minds & prove sanctified afflictions. Mr. and Mrs. Case arrived in the afternoon, introduced to them at tea - God be praised for the mercies of another week.

29th, Sunday.

When I awoke this morning my thoughts flew instantly towards my dear friends at Lambeth & I pictured my beloved Father walking to Surrey Shapel, then in my imagination I saw him sitting in his accustomed seat. Listening to the joyful sound. .... But I was soon roused from my reverse by my dear husband's voice, a few tears fell. I looked above for strength and I was enabled to derive comfort from the hope that I was where God would have me to be.....In the afternoon

Diary of Mrs. Peter Jones, 1853.

my dear Peter buried the poor man. I remained at home.

He then preached in Chippeway. We spent the evening together and ....

## 1st October. Tuesday.

My dear husband had intended t riding to York this day, to be at the opening of the Conference on the following morning but wind and rain prevented. We were busy preparing a box for dear England, cut out some pincloths for the children. I love to have my hands employed for them.... much gratified in receiving from Mr. Jones' mother a washing basket. These tokens of affection are sweet re wards for any little service i may be enailed to mender them. God be thanked.

## 2nd, ednesday.

A fine morning enabled us to st rt on our journey, after sitting a short time at Mr. Cases' at a little past 19 we started in Mr C's carriage, Peter Jacobs companied us. We had a lovely ride and reached York about 2 o'clock, found our kind firends pretty well - dear Peter went to the Conference & about 5 returned saying "The Union" was accomplished without a dissenting voice, called at Mr. Armstrong's and heard Mr. Prindle in the evening from 122 Psalm, 6th verse.

## 3rd, Thursday.

The former part of this morning I spent in writing

Diery of Mrs. Peter Jones, 1833.

a few particulars of the Credit Indians, then worked till dinner. Afterwards walked to Mrs. Stinson's with Miss E. Armstrong and in company with Miss Chittle we took a pleasant stroll along the lake, introduced to many new friends, attended the meeting in the evening, heard Mr. Davidson from I Col. former part of St. Luke. — A prayer meeting after Service, mourners were invited to come forward, about six advanced.

May God's approbation & blessing fall on all the services.

#### 4th. Friday.

Walked this morning about an hour after breakfast, returned and wrote to Miss B. dined with my dear Peter at Mr. Armstrong's. Introduced to several ministers. We took tea at Mr. Stinson's, went to meeting in the evening.

#### 5th. Saturday.

Walked this morning, on way return found a servant waiting to see me, recommended by Mr. Ferguson, as she appeared desirable. I appointed to en uire after her character, went at4 in the afternoon with Miss A. to Mr. F's found he was brother to Mr. F. of Norwood, he politely invited us to tea and called himself and accompanied us to his house. May the engagement with this servant prove a blessing.

6th October, Sunday.

This has been a blessed Sabbath. Attended meeting This

After the Sermon 47 ministers were ordained to the glorious work, amon at them my beloved Peter, my heart was lifted up in earnest prayer for him and all, that they ight be sent of God. & be made very useful. It was a solemn & deeply interesting service. Spent the afternoon with my dear Peter, read.....

## 7th, Monday.

Great part of this morning I was employed in writing letters to the various friends in England, and in making a little bonnet for Mrs. Taylor's babe 9- in the evening heard Mr. Marsden preach a very interesting sermon, after which mourners were again invited to show near the altar, but not feeling well I left before the service was closed.

# 8th. Tuesday.

Enjoyed again in writing home, in the evening R attended a missionery meeting. Fr. Molph in the chair.

Many good speeches, particularly from Mr. Marsden, Stinson,

An Indian from the Credit interested the poeple with

his simple tale & a good feeling appeared to pervade.

# 9th, "ednesday.

Spent great p rt of this morning at the Infantachool, it is the best one I ever attended. Miss Bliss the governess assisted by Miss Irvine. Walked out with

Mrs. Case and Mrs Armstrong, took tea with Mrs. Armstrong prior to Mr. Marsden's departure.

10th October, Thursday.

Mr. Mersden left York with Mrs. Stinson by the steam Boat for Kingston. We all feel much at parting with this man of God. his holy life and judicious & peaceful counsels & manners have endeared him to all who know him.

## 11th. Friday.

Integrated leaving for the Credit, but no wagon coming we were obliged to remain - my goods went off in two wagons, the Cervant Catherine Righman Bingman came. I pray God this girl may prove a hlessing to us, and that her time in our family may be a blessing to her own soul.

# 12th, Saturday.

This morning very wet, we know not what to do about returning to the Credit. Ar. F. took claces in the stage, but when it came there was not room for all inside. I felt perfectly contented not to go by this conveyance, while at dinner a man who had come from the Credit called to say we could return with him, and altho' a wet, we had a safe journey to our dear home which we reached \( \frac{1}{2} \) past 4.

13th October, Sunday.

In the mouning heard Rev. - Gatchell. In the afternoon my dear husband preached in Chippeway. After service my dear husband huried David Sawyers child. in the evening we heard Mr. Prindle.

## 14th. Monday.

Unpacked several boxes and arranged things as far as I could -- went to Peter Jacob's and had a consultation about his home and Miss Verplanck's. We found it difficult to decide, after asking direction from above we were inclined to think it best to take Miss V's. I trust the Lord has guided our steps & that his blessing will rest on us there.

## 15th. Tuesday.

Miss Verplanck and her niece left this morning refor York on their way to New York when they intend remaining during the winter. But we hope to see them again next summer. Mr. and Mrs. Lake also left on their way to Rochester. This morning without ceremony before I was dressed an Indian man came in, this is common.

## 16th ednesday.

worked at a bonnet for Elizabeth Jones -- in the afternoon called on the wom n who had been so ill. Found her much better, but the room where she and several others abode was very dirty & untidy. Shall I every have the pleasure to see these poor Indians neat & clean? talked a little then and told some girls not to come to me

again thil they were clean. They soon returned with nice clean faces.

# 17th October, Thursday.

Forked this morning at a bonnet for Elisabeth.

Several Indian men came in the aftn to talk with

Peter, they annoyed me much by spitting, this is a

dirty habit, but it is a little trial I must bear

patiently. A little girl also came for a frock to be

cut, and with what delight do I undertake every thing

that may tend to their comfort or improvement......

## 18th, Friday.

This morning my servant Catherine cleaned the Study & I sat working with Mrs. J. Jones. The more I know her the better I like her. May our friendship increase & may we be autual blessings to each other. That the inexpressible delight to receive my first letter from England. That God it contained good news.

# 19th Saturday.

Employed at work and marking towels, had intended riding to Springfield in the Afternoon but looking dark we deferred it. Mrs. J. Jones sat with me a little river time. alked with my dar Peter over the line & had my first paddle in a canoe, my husband very handy, had the pleasure to help a poor woman with clothes for her children whose Father drinks.

# 20th Ctober. Sunday.

The horn was not blown and there was no early prayer meeting. Attended Sunday School and heard my dear husband preach.... Attended sermon in the afternoon. My dear husband preached in Chippeway.

## 21st. Monday.

Prepared some mushrooms for catsup. Mrs. Hemp called to ask my dear Peter to go to Midille Road and bury Mr. Ottey's child and preach a funeral sermon.

Pleased ith the gratitude of Sarah who all in the rain gathered me some mushrooms. Peter Jacobs was with usin the evening. He is an intelligent, pious, active Indian, Praised be God for all he has done for him.

## 22nd. Tuesday.

There being no convenient conveyance my dear Peter went alone to Middle Road. I spent the afternoon with Mrs. J. Jones, my dear husband was back by 4 o'clock.... My dear Peter attended a Council, and did not return home till late.

#### 23. Wednesday.

This morning very busy in unpacking & sorting various things. Visited Mr. Jones' mother who is still very poorly. .....

24th October, Thursday.

J. Jones sat with us in the aftern. On the return of Peter Jacobs we heard some news of a disturbing kind, that the steam vessel in which Mr. & Mrs. Case were to go to Rochester had not been heard of. May we be able to say to all God's doing "Thy will be done". Storm in the evening.

35th. Friday.

Had the pleasure to hear that Mr. & Mrs. Case were safely arrived at N. Y. In the afternoon we rode over the most dangerous roads to Mr. Campbell's, after a thorough shaking the man we cought was not there, we however, evertook him between hom/and Springfield & called at Mr. Pragg's, h. had an adventure, a tree having fallen across the road, the horse taken out of- & the chaise after much labour dragged thro.

# 26th, Saturday.

Unpacked Mr. Green's kind present & found an abundant supply of useful crockery - Another week full of mercies. I take shame to myself that I am not more spiritually minded. Lord Jesus fill me with Thy Love & enable me by thy good Spirit to live more to Thee.

33429

27th October, Sunday.

It was very wet and damp in the morning. I did not think it prudent to attend the early prayer meeting, went to the Sunday School. My dear husband addressed the children and gave them some reproof about some improper words, and conduct - May God give the teachers wisdom, and bless the means used for the benefit of the children. Heard Rev. W. Case in the morning. Attended divine service in the afternoon Nenahbairn (?) preached from the former part of the I Chap of Genesis - We remained at home in the evening, and read together Mr. Jay's funcral sermon for Mr. Hill.

38th, Monday.

Several Indian women came and sat with us, this how I long to understand their language and converse with them - Commenced copying some translation of the book of Genesis At pre ent I am puzzled but I hope by perseverance to find it easier soon.

29th, Tuesday.

Walked after breakfast with little Elizth to

Peter Jacob's, found his little boy very poorly with a

rash on his face, mixed some medicine for him, Copying

translations in the morning and afternoon - Some little

girls called with nice clean faces and hands.

30th. Wednesday.

This morning I worked at the curtains my dear husband away at the house - the work goes on slowly - In the afternoon the bed was put up. I pray that the blessing of God may rest upon our habitation and that all we do may be consistent with His holy will May he keep us humble & faithful.

31st. Thursday.

This morning my dear Sister Jones was delivered of a fine boy about 10 o'clock thro' mercy all is well May both be spared for the praise & glory of their heavenly Pather. About 3 o'clock my dear husband left me to meet Mr. Stinson at Springfield. I remained at Mrs. Case's and to my surprise in the eveg. dear Peter came back Mr. S. not being there.

1st Novr. Friday.

Spent a short time with dear Christine. My dear
Peter started again at 4 o'clock to meet Mr. Stinson,
but to my surprise returned again late having missed the
Stage, Mr. S. came with him, in the evening Brother
Jones called to enquire if we had any Castor Oil saying
Christine was very poorly. My dear Peter retired to
rest very unwell.

2nd. Saturday.

We spent a restless and anxious night dear Peter very poorly, and we thought we heard John ride by in the night for the Doctor, and so alas! it proved in the

2nd Novr., Saturday (Contd)
morning dear Christine we heard was very ill. My
de r husband now reluctantly left with Mr. S. for
Grand River I proposed sitting up with my dear
Sister.

3rd. Sunday.

Passed a night of most painful anxiety. dear Christine in great agony, high fever and inflammation, she appeared fast hastening to another world. John on the ground tortured with his finger which from the scratch of a pin was fostering, the dear Babe very restless. Saw McCaollans waggon pass to fetch the doctor for their afflicted family, being wearied out I left this house of mourning at past 5 and as I paced across the way I thought of Peter, of friends in England & then I thought of Heaven. The stars were shining brightly the silver light of the lovely moon reflecting on the frosty ground gave it a brilliant sparkling appearance, all was still, and as I walked alone to my solitary dwelling I felt that I was in cir cumstances different to any I had ever experienced before. Now I thought, my trials are beginning, my cup has bee full of mercy & comfort hitherto. any-ti my time and too much of my thoughts have been engaged on the things of time. In anxiously preparing for my new abode, fancy had pictured bricht days in prospect. and now a heavy foreboding scemed to whisper, prepare for sorrow. disappointment and death. When I entered

my silent room, all dark and cold, I got together some wood & after a time made the fire to burn, but my feet were cold and my thoughts too wandering for sleep. Thus I lay musing on the past & future till Catherine came and told me breakfast was ready, but I was too tired to rise, and took a cup of coffee in bed, after this I fell into a sweet sleep for a little time . I then awoke, the sun shingling brightly, but there was no meeting open, both our Pastors abroad, and had there been I could not have gone. At 11 I rose. Dear Christine was much more easy but I found it was no good symptom. Mortification was what I dreaded. Through the day our hopes grew fainter & fainter. in the afternoon we prayed and sang with her, and she seemed happy peaceful & resigned. Enjoyed some religious conversation after returning from Christine's and for the first time I prayed aloud in presence of Mrs. Case. and Miss Cook -- God was with me and assisted me by his good spirit -- I retired to rest fatigued but I think in some little measure resigned, tho' sorrowful, About 2 o'clock Miss Cook came to my room and said "Cister Jones is dying". I could not or rather would not believe her, again & again 1 said "Chat?" "Cold do you say"! Alas! she made the sad truth really known. We quickly rose and sallied to the house of solemn woe. We found the breath nearly gone, all was still. we sang and prayed, and then seeing the end approaching

we were obliged to make the melancholy preparations

for which purp soon she was a with the bitte died my belove A.M.
5 on the 4th o

4th November,

This morn ments of mourn ing to dear Pe Macgrath's son is to be burie us all. Mrs.

5th November.

Engaged t

the

Mr. Ryerson provere taken from A number attended the melasorrowful night

6th. Wednesday

about poor de

for which purpose we returned to Mrs. Case's. Very soon she was again sent for and in about an hour returned with the bitter tidings that the spirit was gone: Thus died my beloved friend and sister Christine at ½ past A.M.
5 on the 4th of flov. 1833.

# 4th November, Monday.

This morning was spent in preparing the habiliments of mourning for myself and dear Elizabeth - writing to dear Peter. Mr. Ryerson, and Mr. Taylor, Rev.

Macgrath's son and daughter. .... Dear Christine
is to be buried on the coming day. Good Lord support
us all. Mrs. Taylor has taken the babe.

# 5th November. Tuesday.

Engaged till 12 in preparing for the solemn event.

Rev. Richardson, Rev. E. Ryerson arrived at 2 o'clock.

Mr. Ryerson preached. After this service the dear remains were taken from the meeting house to their long home.

A number attended & many from a distance. My beloved husband returned in the evening, much afflicted, he heard the melancholy tidings on the way. We spent a sorrowful night. Thank God who has brought us together again.

# 6th. Wednesday.

about poor dear Christine. We talked about John's

future plans & it appeared desirable for us to board with him till our home is ready & for me to see to things as far as I can. We took tea at John's and it was a painful evening. But time I trust will wear off the keen sentiment of his present painful situation.

# 7th. "ovember. Thursday.

Breakfasted at John's, we missed our kind hostess.

"She hungers no more, neither thirsts any more".....

Dressed and washed the dear babe — when Peter came to announce tea, it seemed so like old times, but the painful truth makes us feel the sad reverse, No Christine to welcome us now. Wrote part of a letter to dear Mama and received one from my dear S. Butterworth.

#### 8th. Friday.

I have now entered on new duties, and my time & thoughts are constantly engaged. I commenced this day to keep house for brother John. I feel my great insufficiency to do every thing of the kind, but with a desire to do my best I hope & look for divine assistance that I may in every duty discharge it with fidelity and cheerful delight. - spont a great part of the day at John's - enjoyed a sweet evening walking with my earthly friend.

#### 9th Saturday.

again at John's. Ah! did I not know that the

death of dear Christine was right and for good I should feal inclined to say. Surely this against me."

Elizabeth misses her dear Mother and at present is pettish with me. John is unnerved. & it is no easy task to fill the place of the one that is gone. Bay but poorly. If the will of God, I pray his life may be spared.

10th November, Sunday.

Mr. Case not having returned my dear Peter preached from 2 Cor. 5.17. after a short sermon Mrs. Case addressed the people for a few minutes. In the afternoon my dear Peter rode a few miles to see a poor man in a distressing state of mind, he found the man had left, his actions altogether bespeak that he is not in his right ming. In the evening we had a prayer meeting at Mrs. Case's, and I felt constrained for the first time to take up my cross and pray publickly - I felt as tho I dared not hold my peace, That passage was so on my mind "He that is ashamed of me, of him will I be .. I trembled exceedingly, but the Spirit helped me.

11th. Monday.

This morning I performed the painful duty of looking over dear Christine's clothes, and arranged them in their proper order. Elizabeth has a bad cold. May God in mercy bless the mans used for her recovery and spare this dear child. The babe continues very ill. Lord Thou canst raise it up. "Into Thy hands we will commit it."

All day fully engaged. Little time for quiet meditation and prayer

12th, Tuesday.

Spent the greater part of this day at John's.

Elizabeth but poorly with her cold, walked after dinner

12th November. Tuesday.

to see the babe, found it badly altered, to all human appearance it cannot live long, the Lord knows what is best for it - my days pass without reading I feel the want of it and long for more time and Spirit - My Peter busy working at the cellar.

13th. Wednesday.

My days pass on in much the same round of duties at present, every hour brings it own employment. I visited with Miss Cook a family in deep affliction, the Father & Mother both ill, We have good hope that a work of grace is begun in each heart.

14th November, Thursday.

dear Christine made our hearts glad by hearing of her safe confinement. Ah! now she is sleeping in the grave. Her happy spirit will this day welcome the spirit of her babe home to glory. May we all follow her as she followed Christ. Attended prayer meeting. Felt much depressed in the morning. Oh! my God chase away all my gloom.

## 15th, Friday.

weight on my spirits. I could for a time only sob & try to pray, thro' mercy 'got better during the day & I trust 'can account for these occasional attacks of low nervous feelings from physical causes. In the afternoon the dear babe was consigned to the silent grave. Mr. Case spoke to the children in an impressive way.

## 15th Saturday.

Another week is gone forever, but alas! I am not improving the time as I ought. Oh! for more of the love of God to influence me at all times. Mr. Alfred Patrick called and staid to dinner. Had some conversation about the Union & other subjects now agitating the minds of people in Canada.

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17th November, Sunday.

funeral & preach a sermon, my dear Peter was obliged to address the people in the meeting, he spoke from X Mark & 26th. John Sunday said a little in English & Chippeway telling of his former life & conversion to the Christian religion. In the afternoon John Sunday preached from V Matt. 5 verse, but alas I could not understand him - when he ended - Jacob Shippegaw (?) said a few words in Chippeway - we read in the evening a portion of Charles of Bala's excellent diary and letter - Oh! for the holiness of this man.

## 18th, Monday.

orked nearly all day, unpacked the box containing the pictures, I could scarcely bear to look on the likeness of my beloved brothers & sisters, but I am where my God hath led me & altho' far from so many loved ones, I have a kind husband and many undeserved comforts - & if I have but the love of God in my heartall must be well.

# 19th Tuesday.

My dear Husband and John went this morning to

Springfield to meet some gentlemen respecting the utility

of forming a harbour at the mouth of the River Credit 
Nenahbain brought with him a letter from dear native

land - written jointly by Mary & Sarah, my heart was

made very glad.

19th November, Tuesday Contd.

by the good news it contained - thank God all are well.

## 20th Wednesday

Copied a little translating and unpacked the Bureau - Walked in the afternoon to the lake Menahbain took his gun, but did not kill any thing, thank God for the health and strength we both enjoy, there is much sickness in the village, May we be preserved if the will of God.

21st November, Thursday.

Felt very poorly all day. John went to York and I sat with Mrs. Case in the afternoon -- Peter and I took tea with her.

# 22, Friday.

Left at noon in Jacob Brant's waggon for York.

The roads rather bad owing to the thaw -- reached York

about 4 - went out shopping - took tea and slept at

Mr. Armstrong's Mr. & Mrs. Ryerson called in the evening and Mrs. Stinson & Miss Chittle took tea with us.

## 23rd Saturday.

where Mr. Howell lived and found they had left - the distance too great to allow of my seeing them. Dined at Mr. T's at 12 - then went to Mrs. Taylor's - met a . Mr. Radcliffe. Peter brought the waggon at 2 and we reached home about 8 o'clock.

24th November, Sunday.

This morning we heard of the death of another in the Village an old Irishwoman who had come to Phillip's to nurse her niece, she soon took the prevailing disease felt sick & in a few days died - Attended meeting heard Mr. Case preach In the afternoon there was an inquiry meeting - feeling poorly I did not attend - went to the prayer meeting in the evening, but alas my wicked fears - prevented my praying aloud - Oh when shall I cease to listen to the tempter and not feel ashamed to own Xt before men.

25th. Monday.

This morning at 4 o'clock my dear Peter was called up to visit poor Mrs. Young daughter of the MaCollum's she breathed but a few minutes after his arrival "In the midst of life we are in death", She was only taken ill last Friday evening, a fine healthy amiable young woman who had come to nurse her sick parents, thus suddenly called away before them. Oh! that these afflictions may be sanctified.

26th, Tuesday.

This morning Mr. Jones' brother Henry left - the remains of Mrs. Young were deposited in the Church-yard at Springfield before the funeral we assembled in the house of mourning, both Parents still confined to their bed.

26th, Tuesday Contd.

Mr. Case delivered an affecting and suitable address on this mysterious & uncommon event & then prayed May birth God make it the spiritual of many - dear Peter but poorly.

27th. Wednesday.

Busy at John's the former part of the day

commenced a letter to dear Samuel in the afternoon, my

dear Peter better to-day but we are neither of us quite

in the midst of sickness

well, if consistent with the will of God, I. pray/our

lives may be spared - but I can say - "Thy will be done"

28th November, Thursday.

Walked a little with Elizabeth - called on Peter's mother, she is again sick, sat with Mrs. Case in the afternoon -- Sister Cook also very poorly. Oh Lord stay thy hand.

29 90th Friday.

Through mercy I felt much better I felt much better this Jay - what a blessing is health and with it good spirits, then our daily duties are pleasant. but when the body is weak and the mind cast down I find everything a burden..... Copied translation in the morning - Mr. Stimson rrived in the afternoon and with Mr. Case left for the Grand River. I slept at Mrs. Cases.

30 99th. Saturday.

On re ching John's this norming we were such vexted to find no breakfast ready and the servant not out of bed - Now many things there are in life to ruffle the temper, but we are "to be angry and sin not" I endeavoured to be calm and. I hope what little was said will make a good impression. John returned from York.

Diary of Mr 1st December then called his wife a : altho! a ho mourning, th the School husband pres The subject comforting . Bala - atter

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3rd, Tuesday

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## 1st December, Sunday

Visited Mr. Jone's Mother who is again sick,
then called at Old Peters found the poor man very ill his wife a little better - a little girl very poorly
altho' a house of sickness it is not a house of
mourning, they are so happy in the Lord - did not attend
the School as I was making food for the sick. My dear
husband preached an excellent sermon from Ps. 62.S.
The subject at this time was particularly suitable &
comforting - read in the afternoon, Life of Charles of
Bala - attended meeting in the evening, the Lord
enabled me to lift my voice.

# and, Monday.

Mrs. Case but poorly - sent for Mr. J sat with her some time both morning and afternoon - thro' mercy I feel much better my dear Peter also better I bessl God for all Mis love and tender dealing with us.....

# 3rd, Tuesday.

Engaged this day in making preparations for our new abode - copied translations in the evening - Mr. Stinson returned from Grand River with Mr. Case - He sat with us in the evening.

## 4th, Wednesday.

Mr. Stinson breakfasted with us at John's & left for York about noon - the poor continues very bad

4th December. Wednesday

He is quite delerious - How sad the change - it is brain fever.

5th December, Thursday.

Johnleft for York - principally engaged at work, received two letters one from my friend Tabor - and the other from Mrs. Snelling - both gave me much pleasure and I desire to be thankful. We slept at John's.

6th Decmber, Friday.

This morning worked for Eliz/th. read in afternoon some of Pierce's memoirs & remark on that passage.

"And there is no sea there". - no bar to our intercourse

- John returned - & Mr. \_ichardson arrived.

7th, Saturday.

Spent the day in working for our new abode. Read a little.....

8th December, Sunday.

Mr. Case being again absent my beloved husband preached from "God be merciful to me a Sinner." he seemed to feel his entire dependence on the assistance of the Holy Spirit - and he was enabled to preach well - in the afternoon we joined in prayer with a few devoted Indians atThomas MacGill's - This has been a good Sabbath - Henry & his wife arrived.

## 9th, Monday

Assisted my beloved in putting the bed furniture up in the spare room - through mercy I have felt in excellent health and spirits this day. I desire to be very thankful and bless God for this blessing.

# 10th. Tuesday.

My time is now almost wholly employed in making preparations for moving - Many circumstances render it very desirable that we shall do this as soon as possible. Felt very happy in prayer this evening and quite resigned to all the will of God.

# 11th, Wednesday.

Sat alone working both morning and afternoon, my dear Peter went to Springfield I feelt so low & unnerved almost dreaded lest he should bring me a letter bearing bad tidings - it was a relief to hear there was not one "The Lord be mt trust."

15th December, Sunday.

We have now passed our first night in our new & comfortable home & feel I must grateful to God for all the mercies that are daily attending us. Oh! that we may at last dwell in that better "house not made with hands eternal in the heavens" Heard Mr. Case from Malachi Ill.1. a preparatory sermon to the approaching solemn & glorious season - when our blessed Saviour became a babe in Bethleham - The Lord prepare us for the coming ceremonies - David Sawyer dined with us - My dear Peter preached in the afternoon - I remained at home.

## 16th. Monday.

I feel very thankful to be in our new habitation I have passed the various trials of the last few months
sometimes I have been cast down & then again faith has
triumphed & I have felt happy in afflictions May the
blessing of God rest on John & his present plans - This
day brings up the likeness of the dear children, my
beloved Father's Mr. Hiles & Sarah's.

# 17th, Tuesday.

But poorly all day - I am pleased with the gratitude of the women yesterday Mrs. Sonegoo gave me a pr. of mocasins & today dear Peter's mother brought me a mat.

I am sleigh driving for the first time - it has a cheerful and pleasant appearance - busy at work - wrote in the evening.

12th December, Thursday.

Again employed in making various preparations for moving I shall be thankful when we are settled - but ah! how little we know of the future - here we have no settled resting place. In the evening felt very poorly with pains in my chest, spent a very restless night.

13th, Friday.

Feeling very miserable after a bad night 0 I
breakfasted in bed - not able to exert myself much all
day. Caty Cherhork & to other women came and sat in
the afternoon - I am glad to see them but I feel their
dirty habits a trial to me. I pray the Lord to enable
me to exercise self-denial and bear withall.

14th. Saturday.

This day we moved into our new abode ......

18th December, Wednesday

Not much variety at present in my engagements, having still many things to do before our house is in order 
John came in from York - great commotion then on account of Mr. MacKenzie's ejection from the house.

19th December. Thursday.

Worked this morning & read some of the delightful writings of Rev. S. Pierce - It appears mysterious that one so very devoted to missionary work should not have been permitted to labour # amongst the heathen.

Visited Mrs. McCollum and several sick persons.

20th, Friday.

I long to hear again from home - 'tis a great mercy I am so happy and my dear leter too - my greatest trial is the great distance from my beloved parents & brothers and sisters. If it please God I hope we may neet again in this world.

21st. Saturday.

This morning took my first sleigh ride - Mr. and Mrs. Case went in one sleigh and dear Feter & I followed in another to Mr. Jurors' store - received a letter from Mrs. Howell, poor things they are in trouble, the Lord open a way for them.

22nd December Sunday

Attended the Sunday School but felt discouraged by
the impudent & idle conduct of C.B. Heard Mr Case at 11
a.m. the meeting better attended than I have ever seen
it before - In the afternoon my dear husband preached
on the institution of the Sabbath, in Chippeway - did
not attend wrote and read - in the evening feeling
poorly remained at home - Good prayer meeting dear Peter
very happy

23rd, Monday

Attended to domestic duties all day - called on school teacher

Mrs. Case - talked a little with Miss Cook - lamented

my luke warmness - Oh! that it were with me as in days

that are passed - Lord send down they loving Spirit.

24th, Tuesday.

Spent the morning & afternoon in-my-daties attending to my domestic duties - the shelves for our books, & the carpet were put in their respective places in the evening felt very fatigu d.

25th December, Wednesday.

Rose this Christmas morning very poorly, attended meeting - Mr. Case preached from Luke II 10. He gave each present a cake & a little good advice - towards evening felt ill. Sat a little time with Mr. C. spirits very low.

26th December, Thrusday.

Past a restless feverish night - so unwell in the morning did not rise till 10 d'clock Caty Bussell from the Grand River called - like her very well - we arranged the books today - but dear Peter's eyes were very troublesom and we did but little all day.

27th Friday.

Through mercy much better today- Peter's eyes a little better'- did not attend the meeting held at 1 o'clock - remained with my beloved one - this day was appointed to be kept in fasting and prayer Mr.

MCCollum called and Miss Cook sat with us a short time.

Diary of Mrs. Peter Jones, 1833. 2nd February, 1834, Sunday.

On Sunday the 2nd of February my dear Peter and I went to Mr. Case's for the purpose of having a class formed, we met there Mr. Whitehead Mr. Jones Father and Polly Brant. Mr. W. commenced by reading a portion from ........ "Judgment to come." We then sang and Mr. C. prayed, after this he mentioned the purport of our meeting, gave a short account of his experiences, then called on Mr. A. Jones, after him Mr. Whitehead, Peter, Mrs. Case, Polly Brant, he then spoke to me but I was too trembling to answer or rise, he asked me several questions. no doubt with a motive to remove my embarrassment, but they had a contrary effect, & I felt much cast down and as tho! this was a cross too heavy for me to bear -However considering it my duty, as I am now situated to join. I agreed to have my name put down, trusting that the good Lord will grant me every needful & promised assistance, so that these meetings may be profitable to me and anticipated with joy instead of dread - Miss Cook spoke well of her enjoyment and with prayer the meeting closed.

Diary of Mrs. -otor Jones, 1884.

## 7th February.

Mr. Case being absent My dear Peter led the class. It appeared to me as the my fears had increased. & I may truly say that to utter a word was indeed a trial, if I ever get over it it must be by the assistance of the Spirit of God. for at present it is a most painful cross to bear, I was enabled to say a few works, but the effort was greater than I can describe. On my return home I felt that I must give it up, but Satan shall not triumph, I will try to go on by the blessing of God.

## ADVOCATE AND JOURNAL

AND ZION'S HERALD?

New York, September 12, 1828.

Kingston, U. C., Aug. 27, 1827.

My Dear Brother: --

....In my last letter from the Credit mission, it was my intention to have given you a list of the members of society at that place, believing that at no very distant period some of those names will be celebrated in our church. The Indians at the Credit are divided into six classes, all having native leaders.

Class No. 1. meets on Monday evening, Jos. Sawer, leader; John Cameron, assistant do; James Agetance, Mary Agetance, Catharine Cameron, James Johnson, Sally Johnson, Bunch Sanegoo, Polly Sanegoo, John MCallum, Betsey M'Callum, Betsey Crane, John Wesley, Hannah M'Callum, Catharine Chesholm, Betsey Daniels, Jane Camil, Nancy Herkimer, Elizabeth M'Callum, Jane Camil, John Johns, James Ahchakah, and Margaret Wesley.

Class No.2. meets Tuesday evening, John Crane,
leader; Peter Olds, assistant Do; James G. Towah,
Wm. Johns, Nancy Olds, Susan O. Towah, Betsey Herkimer,
Caty Youngs, Jane Sawer, Bej. Johns, Geo. King; Wm.
Keshigoo, Caty Keshigoo, David Sawer, Mary Smith,
Margaret O. Twnewa, Ingersol Olds, and Hannah Olds.

Class No. 3. meets Wednesday evening. Samuel Wabanche, leader; Jacob Herkimer, assistant do; Catharine Herkimer, Nancy Sonego, John Quinabenau,

Moses Johns, Betsey Johns, Sally Henry, Susan Camp,

Advocate and Journal. September 12. 1828.

Mary Jacobs, James Joungs, Mary Youngs, Laurence
Herkimer, Mary Herkimer, Wm. Crane, Reuben Secord,
C
John Sawer, James Toockance, and Elizabeth Tookance.

Calss No. 2. meets on Friday. Wm. Herkimer,
leader; John Jones, assistant do; Christiana Johes.
Peggy Cook, Samuel Fin er, Sally Finger, Mary Stephens,
Betsey Muskrat, Polly Fish, Margaret Wabanche, Wm.
Jackson, Jane Jackson, Margaret Keshegoo, John Tobico,
Margaret Agetance, Lucy Brandt, Mary Brandt, John Hopkins, Geo. Henry, Thomas Agetance, Betsey Tobico,
John Kahwaigart.

Class No.5. meets on Saturday. Benj. Crane, leader; Wm. Jackson, assistant do; George Finger, Caty Finger, Saml. Jacobs, Sally Jacobs, Caty M'Kee, Geo. Benner, Sally Benner, Polly Johns, Pergy Pall, Mary Wabanosay, Margaret Sonegoo, Mary Nellis, James Keshigoo, Mary Keshigoo, Rachel Secord, Nancy Moongoomen, George Henry, and Ann Henry.

Class No.6, meets Sunday evening. Thos. M'Kee,
leader; Peter Jacobs, assistant do; John Thomas, Polly
Thomas, Old Jackson, Peggy Jackson, Alex. Jackson,
Jos. Wagarash, Joseph Dodge, Peter Beaver, Polly
Beaver, John Johnson, George Keshigoo, Mary Keshigoo,
Mary Rice-lake, Sally Hohns, Betsey Johns, Thomas Smith,
John Jackson, Caty Smith, Mary Johnson, Catharine Johnson,
Elizabeth Chipp, and Peggy M'Kee.

Thus you have before you a list of about 130

Advocate and Journal, September 12, 1828.

church members, divided into six classes, and you have not in New York any classes which are as regular in their attendance, and where members evince a more anxious desire for a growth of grace. To the honour of one of the above leaders I will close the letter with a fact given to me this day by a member of parliament. When my informant was returning from York to Kingston on a cold night, last winter, in company with several other members, and when in the woods they "overtook an Indian boy", who asked to ride. On his getting into the stage he was invited to sing a song for the amusement of the passengers. The Indian boy replied, "Gentleman, if you please, I will sing you a hymn," and immediately began --"O for a thousand tongues to sing," etc.,

This boy proved to be Peter Jacobs, who, you will recolaect, was in Hew York. He was going to Kingston to pay a debt he had contracted when he ws as wild as the "young partridge". The conduct of this excellent young man gave those gentlemen an exalted opinion of his character.

Yours in Christian friendship.

Francis Hall.

P.S. You will perceive that almost all the names are English. The Indians have nearly all taken English names.

ADVOCATE AND JOURNAL, 31 October, 1828.

The CREDIT MISSION.

To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

River Credit, U. C., Sept. 20, 1828.

DEAR BROTHER: -- The Mission at this place continues. through the blassing of God. in a prosperous state. though suffering considerably from sickness during a month or two past. An intermitting bilious fever has been very prevalent throughout the country, and the Indians have shared largely in the affliction. two or three cases only it has proved fatal. We were greatly afflicted during the time of our last quarterly meeting by the sudden death of Mary Jacobs, wife of Peter Jacobs, one of the two Indians who visited your city with elder Case last spring. She was in the prime of youth, but suddenly cut down as a flower in its bloom. She was sick asfew days of what appeared to be the prevailing fever, in a slight degree; but the day before she died, the symptoms became alarming. In the evening she was deranged, and in dreadful asony expired about 30'clock next morning. From her general good conduct and profession since her conversion, we have reason to hope her blessed Saviour has taken her to himself. She left a fine promision infant behind her. Peter's only earthly comfort. But it has since pleased the Lord to deprive him of this also, by means of death.

The schools continue prosperous, though somewhat hindered by sickness.

The Indians here have now got their tract of land

Advocate and Journal, 31 October, 1828.

surveyed and divided into portions for each family, so that we hope to see them improve more in agriculture next season. They have completed three comfortable dwelling houses this year, and have four more building by individual exertion, without pecuniary aid from any one, although they are under the necessity of continually exerting themselves to obtain them means of subsistence from day to day. Two of them have raised and harvested five or six acres of each of excellent wheat, which is the first fruits of their labour in that kind of grain; and their crops of corn and potatoes are abundant, according to the quantity of ground cultivated.

We were much gratified by a visit from Mr. and Mrs. Hall, who have kindly communicated particulars respecting us.

The whole number baptized during the year I have had charge of the mission is fifteen adults and twenty-five children. The number of births seventeen, and deaths sixteen, nine of whom were children under 12 years.

As our conference will meet in a few days my labours among this pople for one year are nearly closed.

Yours in Christ Jesus.

JAS. RICHARDSON. Jr.

ADVOCATE AND JOURNAL, 9 January, 1829.

#### CANADA MISSIONS.

The following is an extract of a letter recently received from the Rev. William Case, superintendent of the Canada missions.

"Kingston, U.C., Nov. 25, 1828. ..... Temporal economy, as well as science, is an essential means of promoting civilization; but this is the most difficult part of our work with a people whose whole economy is to neglect it. But you saw that even the Mississaugah Indians can be encouraged to work; and they have so far improved in labour, that we believe they will now take the timber from the woods, and the stones from the quarry, and build a decent house, without any farther assistance of the mechanic except that of making the sash. We mean to afford them an opportunity in the spring, and when their fathers have put up a building, for improving the domestic economy of their children, it will be a farther inducement for the children to labour in it. The twenty-fave dollars from the Dorcas Society will furnish the nails, glass, putty. paint, and iron for the mantel piece; and we hope to have it completed by the time that some of our New-York friends may visit Grape Island the next summer. ....Since I copied the above. I have received a letter from a member of the mission family at the River Credit.

They had suffered by the prevailing sickness in the summer,

dated December 1st. At the date of the letter the

mission family and the Indians were in good halth.

Advocate and Journal, 9 January, 182/.

"and some had been called from time to eternity." Among the deaths was our firend "Captain Jack". He died in the triumphs of faith, and while on a bed of sickness, he exhorted those who came to see him to continue faithful. I knew this man. It was a considerable time after most of his people were brought to the knowledge of the truth, that any impression was made on his heart; but when he waw the great change which the gospel of Christ had effected, his stubborn heart bowed to the sceptre of Josus, and after his conversion he became an example of piety. I recollect a cir-cumstance that was mentioned to me by a gentleman of York, who was not a member of the Methodist church: -- After Captain Jack had made a profession of religion, and previous to his leaving his former abode for the mission station, he was invited to dine with a gentleman in the neighbourhood. At dinner wine was offered him, which he refused. After tinner the decenter was again passed to him, and he was pressed to fill his glass; he again declined, and stated as his reason that "white man drink, and know when stop -- Indian drink and no stop."

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ADVOCATE AND JOURNAL. 6 March, 1829.

#### CANADA MISSIONS.

Extract of a letter from the Rev. Wm. Case, dated York, U.C., Feb. 11, 1829.

My dear Brother: --

..... From the Crand River and Credit we have, within ten days past, sent out to different bodies 11 native labourers..... From the Credit we have sent two to a body of Indians on the Lake Huran west, two to Lake Huron on the north, and one to unceytown. .....Please to inform the Dorcas/ Society that their kind donations were found here, (via Black Rock,) and are forwarded to Grape Island. They will not think their labour in vain when they know that there are 350 Indian children at the different schools, seventy of whom are now reading in the Testament, many of them orphans, and they bid fair to be good members of society. At the Credit alone are about twenty widows, who are hared at work to support their children while at school. Twenty-six of the children from the Credit mission attended the anniversary at York last evening."

ADVOCATE AND

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of the 16th of the late J auga Indians. had been long ended in a de garet had for and painful i chastened spi in the sight engaged in pr to the last, th be happy i evening, that day, several her shroud be sleep about m desired them

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ADVOCATE AND JOURNAL, 6-March

At the River Credit, Ind of the 16th April last, Marga of the late James Agetaunce, auga Indians. She was about had been long afflicted with a ended in a decline or consump garet had for some time been and painful illness manifester chastened spirit of an humble in the sight of God is of gra engaged in prayer while she co to the last, professed to have th be happy in her heart. As evening, that the young suffer day, several of the Indian si her shroud before the Sabbath sleep about midnight, and see desired them not to work, it Sunday morning. They were th she died in a few minutes.  $\Lambda$ Sabbath, by this Sunday schoo heathen girl, was not forgott agonies of death.

ADVOCATE AND JOURNAL, 6-March; -1829. 2 July, 1830.

At the River Credit, Indian village on the mo of the 16th April last, Margaret Agetaunce, the da of the late James Agetaunce, head chief of the Mis auga Indians. She was about 15 or 16 years of age had been long afflicted with a scrofulous disease. ended in a decline or consumption . -- Though young, garet had for some time been pious, and during a 1 and painful illness manifested much of the meek an chastened spirit of an humble believer, and which in the sight of God is of great price. She was mu engaged in prayer while she could articulate freel to the last, professed to have peace, to love God. th be happy in her heart. As it was evident on Sa evening, that the young sufferer could not survive day, sever 1 of the Indian sisters assem led to ma her shroud before the Sabbath. Margaret awaked fr sleep about midnight, and seeing them thus engaged desired them not to work, it being wrong as it was Sunday morning. They were the last words she spok she died in a few minutes. A reverence for the ho Sabbath, by this Sunday school scholar and convert heathen girl, was not forgotten in the agonies of death.

A general interest having been created in favour of the Aborigines of North America, by the recent visit to this country and occasional addresses of Kahhewaquonaby (or Peter Jones), a converted Indian Chief, employed by the Canadian Methodist Conference, as a Missionary to the Indians of Upper Canada; we are happy in being able to lay before our readers an account of the success of the Gospel among the Indians, on the river Credit, from the pen of Mr. Jones himself, addressed to one of the

MISSIONS TO THE INDIANS OF NORTH AMERICA

London, 20th July, 1831.

My Dear Brother,

Secretaries.

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As you desired me to give you a short account of
the commencement and progress of the work of God, amongst
my countrymen, the native inhabitants of Upper Canada,
I have the pleasure of furnishing you with the following
statement on this subject.

The conversation of the Indians to the Christian religion first commenced among some Mohawks, at the Grand River, in the year 1823; at which time I was also brought to the knowledge of the truth by attending a Methodist camp-meeting, held among the white people.

When I was thus brought to feel and enjoy the blessings

MISSIONS TO THE INDIANS OF NORTH AMERICA of the Gospel of our Saviour. I felt it my duty in conjunction with the white Missionaries to recommend to my relatives and native brethren, the Messissauga or Chippeway Indians. The Great Spirit condescended to bless the feeble labours of his servants, and the work began in a powerful manner among the river Credit Indians, who, previous to their conversion, were in a most wretched and forlorn state, wandering about from place to place, without any settled habitations; and living principally on what they could get by hunting and fishing, and sometimes by making baskets and brooms, and selling them to the white settlers. They were also perfect slaves to the fire waters (Rum), and contracted such a thirst after it, that they would part with every thing they possessed, in order to obtain this destroyer of the poor Indians. - But since they found the good religion they have thrown away the use of fire waters with all their crooked ways, and have become a sober. praying and a happy people.

This tribe, numbering 250 souls, with the assistance of the Missionaries and the British Government, have built a village at the river Credit, where they are now learning to become good Christians, and good farmers like the good white people. There are at this villate about 40 log-houses, a chapel, a school-house, a work-shop, where the men learn to make ploughs, sleighs, &c., and an

hospital for the sick. They have also about 50 head of cattle, some horses, and a number of hogs and fowls. Six years ago they first began their settlement at this place, they had no oxen, no cows, no horses, no pigs, no chickens, and there was only one log hut in the place. At this village there is a boy's and a girl's school, consisting of about 55 scholars in the two schools; all are taught in the English language, and many of them can now put words on aper, and read the words of the Great Spirit in the good book. The Indian girls in addition to learning the read and write, are taught to sew and knit, and to keep a house clean and nice like the clean white women.

I have been more particular in describing the state of the river Credit mission, on account of its the being/first established mission among the Chippeways, and the most advanced in civilization; so that it will not be necessary to give a minute account of the other stations, that have also made as rapid progress in the knowledge of Christianity, and in the arts of civilized life, in proportion to the time and advantages that they have had, as their river Credit brethren. I will only mention the names of the other Missionary stations, in order as they became Christians, and refer you to the table which I herewith inclose, for the number in society, schools, etc.

The Chippeway stations are as follows, - Grape

MISSIONS TO THE INDIANS OF NORTH AMERICA

Island, Rice Lake, Mud Lake, Lake Simcoe, Machedash,

Muncey Town, and River Sayhgreng. The Mohawk Missions

are, - Grand River, Bay Quinty, and a few Wyandots at

Amherstburgh.

The change that the Gospel has produced amongst all these people is truly wonderful, and well calculated to stimulate the exertions of Christians to continue their efforts in sending the good news of a Saviour's love to the poor heathen. Could the good people of England see and hear that I have seen and heard among my Indian brethren, of the great things which the Lord Jesus has done for their poor souls; I am sure it would make their hearts glad, and theywould not be sorry that they helped in saving the poor Indians in the woods from wretchedness and eternal death.

The Indian brethren regularly attend to their

Class-meetings, prayer-meetings, and the preaching of the word. They also strictly observe and keep the Christian Sabbath, and will no more hunt nor travel on that day. They abstain entirely from drinking ardent spirits, although frequently urged to do so by the wicked white people, who try every means to turn them back again to their old crooked ways. When the Indians at Muncey Town became Christians, a white man who used to sell the fire-waters to them for their furs and &kins, got very

MISSIONS TO THE INDIANS OF NORTH AMERICA angry because they would buy no more fire-waters from him. He swore about Methodist Missionaries, and said that the Indians would not drink as long as the Missionaries were among them; but as soon as the Indians were by themselve. he knew he could get them to drink. So when the Indians got alone by themselves, this white heathen went and placed a keg of whiskey by the side of an Indian path, where he knew they would pass, and then went and his himself in the bushes in sight of his keg. Presently four of the Indians came along the path, and the foremost Indian coming up to it stopped suddenly and exclained: "Ha! Mahje munedoo sah oomah ahyah." "So! the evil spirit (the devil) is here." The second came up and said: "Ashe. nebejemahmah sah!" "Yes. me smell him." The third shook the keg with his foot and said: "Kagait, nencondewah sah!" "Of a truth me hear him!" The fourth Indian in passing by the keg gave it a kick with his foot, and away went the keg of fire-waters tumbling down the hill, and the Indians went on their way like brave warriors after overthe poor disappointed and sadly moritifed coming their enemy: and the white man was obliged to come and take up his keg and convey it to his own home, where I suppose he and his friends opened and let out the "evil

I rejoice to inform you, that although my countrymen have been thus wronged and oppressed by the wicked whites;

spirit." and swallowed him.

yet as soon as they receive the words of the Great Spirit from the hands of the good white people, all angry feelings and jealousies are removed, the sore is healed, and the broken heart comforted; so that the Indian is willing to walk with his white brother in one path, eat out of one dish, and to love as brethren. We desire always to be very thankful to our Christian friends for helping us to become Christians, and of putting us in the way of becoming wise, industrious and useful people.

I shake hands with you and all who love the Lord

Jesus Christ - This is all I have to say, and remain

your Indian brother, in the Gospel of Christ.

Peter Jones, alias,

Kahkewaquonaby,

Indian Missionary.

PROGRAMME OF SOIREE

In Behalf of The

NORTH AMERICAN INDIANS.

In The Trades' Hall.

On Thursday Evening, 30th Oct. 1845.

REV. DR. SMYTH IN THE CHAIR.

TEA.

CHAIRMAN'S ADDRESS.

JOHN DUNIOP, ESQ.
To Introduce The Indian Chief.

KAHKEWAQUONABY, THE INDIAN CHIEF, On the Customs, Manners, Religion, and Superstitions of the RED INDIANS.

REV. DR. KING.
On the Claims of the NORTH AMERICAN INDIANS on our Sympathy and Support.

SERVICE OF FRUIT.

REV. DR. BUCHANAN, On Native Agency.

REV. DR. JOHN M\*FARLANE,
On the utility of Meshanical Arts, as a handmail to Christianity, in the Advancement of Civilization.

REV. ANDREW KING, On the Present Condition of Canada.

REV. DR. EADIE,
On Education, and its special importance with reference to
the youth of Heathen Lands.

D. Macdonald, Printer.

## 2nd. Resolved

That the success which has attended the labours of the Missionaries amongst our native Indian Tribes demands our gratitude to the Great Spirit, and to our Benefactors, and should stimulate us to do all in our power to aid in this work of faith and labour of love.

Moved by Rev. P. Jones Seconded by Rev. J. Ryerson. Supported by Rev. A. Green.

## A Talk on the Indians.

# Lecture 1.

## 1. Their Supposed origin.

Opinion of Wm. Penn- Author of "Star in the West" - "Smith's View of the Hebrews." &c -

They supposed them to be a remnant of the <u>Ten lost Tribes</u> - My own opinion is that they have descended from the Tartar Race, whose customs & manners resemble our Indian Tribes.

Their Tartar features.

Opinion of Indians on their own Creation - The Different races, so many separate creations by the same Great Spirit.

Totems - Tradition of Name bozhoo.

## 11. Their mode of life.

Wandering - wigwams - Dress - Lived by the Chase. Hunting & wars impliemnts. Stone axes - Flint arrows &c. How they find their way through the woods - Moss - Tops & branches.

# 111 Their Government.

Civil and war chiefs - How made - Laws few & simple.

Councils - how composed.

# lV Mode of Warfare.

Patriarchal -

Council of war - war song and dence - war whoop - Mode of attack - Cruelties - Treatment to prisoners - The scalped woman.

Pipe of Peace smoked at the River Credit.

## Lecture No. 1

# V. Their Religion -

Their notion of a Great Spirit -

of the Evil Spirit

No knowledge of a Saviour.

1st. of their general gods - Sun, moon, stars, Thunder

Great Spirit

2nd Family gods - Nahareetis-Pabookawaik (?).

3rd Personal gods - How made - Dreams & visions during fasts.

4th office of Medicine men or Powwows -

5th Their offerings - to whom.

6th Their belief in witchcraft.

John Chief & Clay bank.

7th Their idea of a future state - Western paradise - River of Poles - Mode of burial of their dead - Tuneko (?)

# V1. Their former & present condition

one numerous and powerful - Now small and weak - Causes of their rapid decrease.

1st Contagious Diseases.

2nd Wars - Indian & European -

3rd Poor Living - Diseases - consumption - Inflamations.

4th Firewaters - Nawuch - Bigwish - Keg - Women & boatmem

Object of this Talk - Appeal - Keeqelons (?)

(Manuscript of Peter Jones)

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A Talk on the N. American Indians.

# Lecture 11.

## 1. Their general character.

- 1. Cruel & Savage in War Kind & hospitable in peace.
  Testimony of travellers -
- 2. Social habits Reserve in company of strangers great talkers when by themselves Newsmongers.
- 3. Their love of wit 2 Chiefs Sunday.
- 4. Character of the Women Fond of their children Industrious Do all the work Reserve in the presence of the men. (Woman tongue)

# 11. Courtship & marriage.

- By proxy Through a brother Presents Blanket Kettle &c.
- 2. By direct courtship Love powder
- Consent of parents.
- 4. Polygamy allowed (Asans) (Capt Joe)
- 5. Divorce Seldom.

## 111. Their Languages -

Two leading roots - The Ojibway and Mohawk. Translations &c.

Description - Its peculiar construction Brother &

Sister - only 2 genders - Animate and inanimate - Indian

Names Mistakes of young Interpreters. Mr. Beaver.

# 1V. Future Prospects

Very gloomy as to their extinction. Cooper's.

## A Talk on the N. American Indians. -2

## Lecture 11.

"Last of the Mohegans." Christianity and Civilization our only hope. Lord Glenelg's opinion - Sir B. Head.
Loss of Territory.

# V. Progress of Christianity & Civilization amongst the Canadian Indians.

1. Its origin - Ancaster 6 Meeting

Seth Crawford, A. Tory, Wm. Case &c.

Grand River - in the year 1823.

- 2. Its rapid spread. Tribe after tribe converted. Rice Lake Indus.
- 3. No. of Missions 18 Missions More than a thousand members.
- 4. <u>Native Agencies</u> Several. <u>Sunday</u> Western work supplied from Canada.
- 5. School operations Day schools. 2 Industrial Schools Capavility to learn not monkeys.
- 6. Settlements Houses farms cattle A. Sickles bushels
  1200 P. Smith 1500 -

# V1. Former & present condition of women.

- 1. Degraded Burdened Woman's tonque.
- 2. Present happy state Cleanliness House Keepers Porppy (?)

## No. of Indian Missions in Canada.

Wesleyan Methodist			15
Church of England			6
Congregational		1	1
Baptist	•		1
Pomen Cotholia			

38480 1938

1838 - 9, 1841 MR. JONES"INTERVIEW WITH QUEEN VICTORIA"

September, 1838

Thursday 13th. In the evening had a party - Mr. & Mrs. Roberts Miss R, & the two Mr. Roberts', Miss Jiela (?) Mr. & Mrs. Charles - M. Spellersbun Mr. & Mrs. Greenwood spentapleasant evening which was concluded by prayer - Peter went to Sir Ad Estes (?) to consult about the dress to appear before the Queen in -

Friday 14th - Walked with Mama to Grace Church & Peter left at 10 by railroad for Windsor in company with Mr. Alder, met Lord Glenelg, at the Castle, it was determined for him to be presented in the Indian dress

Then the folding doors were thrown open, we saw the Queen standing about the middle of the room, each advanced bowing several times till at last they met when Peter went down on his knee holding up his right arm, on which the Queen placed her hand which he raised and kissed, he then rose and resenting the Petition said, he was much pleased to be introduced to Her Majesty, explained the nature of the Petition, and the wompum chain, she smiled and appeared pleased to hear that the prayer of the Petition had been granted - telling her Majesty that he thought she might like to keep the Petition as a curiosity, she replied

"I thank you sir, I am very much obliged to you." After asking about his visit to incland she bowed to indicate

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1838 - 9, 1841 MRS. JONESWINTERVIEW WITH QUEEN VICTORIA."

the visit was over he did the same, they then receded backwards, at length the little Queen t rned her back, and the interview was over. - Papa Sarah Anne Samuel and Aunty Mary went down to see the ship Ontario - I took tea at Charles'. Peter returned about 6 O'Clock and after a hasty tea proceeded to City Road Chapel where several Missionaries were set apart.

Saturday 15th. Took breakfast at Dr. Buntings in company with about 20 missionaries. Mr. De Wolf, Mr. & Mrs. Waterhouse Mr Rumley & others - left about 10 proceeded to Mr Randolls - after this Peter left me for Hatton Garden thence home to dinner - spent afternoon in packing.

#### PETER JONES

### PEACHED AT THE CREDIT OCT. 1832

Heb. 4.9 - The Sabbath was a type of the promised land of Canaan, which was a type of the rest promised to Christians under the Gospel. - The Apostle annex and exhortation thereon -

- 1. Who are the people of God -.

  Not every one who professes Christianity, without
  its power -
- 1. They who worship God in the spirit heart right-
- 2. They who rejoice in profession of Divine love-
- 3. They who have no confidence in the flesh-
- 4. They whose whole truth is in the Lord -
- 11. What is the <u>rest</u> that remains for them 
  Not the rest of the <u>Sabbath</u> nor the <u>promised land</u> 
  But a state of <u>blessedness</u> in the <u>Gospel</u> -
- 1. A freedom from labor and sorrow (Justification
- 2. An exemption from sin and temptation.
- 3. Peace and joy in the Holy Chost (A believer's privilege.
- 4. To dwell in the immediate presence of God in glory. (A Saint's reward -
- Inf How desirable to be numbered with the people
  of God peace on earth heaven above -
- 2. With what delight may God's people look forward to death

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Romans 8 16 Verse - Credit Oct. 1832

Many wrest this Scripture to their own destruction,

others deny it and call it enthusiasm &c.

We are to keep a middle course - to avoid extremes.

11. What is the Witness here spoken of

- 1. That which assures us that our sins are for-
- given by immediate impression of the Spirit of God & with the testimony of our own Spirit.
- 2. A seeking into the divine will Holy tempers and actions.
- 3. Love to God love to all mankind.
- 4. See 1 John 2-3-5-29. Ch. 3, 4 18. Ch. 4. 13. Ch. 3, 24.
- 5. Those who have these marks are the children of God All must feel and know for themselves.
- 111. How to distinguish the true from the false.

  "We are prone to fall into error Presumption of a natural mind.
- 1. What precedes it (Conviction and faith Resumption of a national delusion of the devil.
- 2. What accompanies it (humility and love -
- 3. What follows it (life of God in the soul Keeping God's commandments A desire to glorify God in all things. Denying himself and taking up the cross daily.
- 4. It is known as day from night, light from darkness &c.
- 5. The voice of God speaks and it is heard, felt and known.

-3-

- 6. Another mark is the fruits of the Spirit, love, joy, peace, meekness, gentleness, patience.
- 7. Thanks be unto God for this unspeakable gift!
  Appl. 1. to those who know nothing of this testimony
  of the Spirit.
- 2. To those who profess to have obtained it.
- 3. Those who long to receive it
- 4. Those who now enjoy its blessing -

Matt. 8-1-4 Preached at Credit Octr. 1832

Mat. Vlll.1-4 - Jesus came down from the Mount where
he had been delivering his sermon.

- 1. Leprosy an emblem of sin (odious to God -
- 2. Cleansed by Jesus (Jesus alone can cleanse the heart.
- 3. How are we to come to God (on our knees
- 4. By a firm faith in Christ (If thou will, &c.
- 5. We are to shew to the world how great things
  Jesus hath done for us -

#### DIARY OF MRS. PETER JONES.

L8#2.

2nd of January Monday, whe wolen;

Went with Mr. Jones to Mr. Farmers at Kensington.

as. the page of then scores through

"geneshee -- kiss me.

"Keminwahemin -- I love you.

" Nindahitarnah -- my brother

oonomegis -- hair.

10th, Tuesday,

.... Attended the Bible meeting at Surrey Chapel in the evening. Kahkewaquonaby spike, a good meeting & a good/collection. Oh, that this blessed Bible had wings to rly to all parts of the earth. K. returned to Lambeth.

11th. Wednesday.

..... Called with my friend K on Dr. Rippon and on Mrs. Martin. a pleasant visit, but something always makes my heart ache when I see her -- she wants decision.

29th, Saturday.

Mr. J. came to tea, spent a very pleasant evening. Dear Emma and Louisa much interested in hearing histories and customs of the Indians

Diary of Mrs. Peter Jones, 1832.

29th, Sunday.

K. accompanied us to Surrey Chapel. heard Mr. Hill from had the pleasure of dining with K. at Mrs. Hills'. 'Tis very pleasing to behold such an old disciple bearing so fine a testimony to the faithfulness of his Covenant God. K. accompanied me to the Sunday School. The little room was crowded and all seemed pleased and I trust some were profited by the words that he spoke into them. Returned with K., Ellen, and Miss to tea st Lambeth. Had the pleasure and Miss of walking with my dear friend to the house of God where he was to preach to the great congregation. He said he felt trembling, but God was better to him than his fears, amny hearts were lifted up in prayer that he might receive divina assistance and by the help of his God he sweetly and simply spoke to us from 2 Cor X-4, "For the weapons of our warfare are not carnal but mighty thro' God to the pulling down of strong holds." The fatigues of the day and the damo air caused him to be very unwell in the evening. The Lord preserve his valuable life.

30th , Monday, January.

Started at 11 1'clock with F.J. in a glass coach collecting for the Indian S chools. 90 called first on - ..... Much amused in relating to Ellen the curious

receptions and adventures of the morning, Papa

Diary of Mrs. Peter Jones, 1832.

derful to hebold the complicated machinery, -- the manner of casting iron much astonished me, it is quite red hot and in a liquid state put into the mould......

P. dined early, but missing the stage remained with us till 4 d'clock when he started for Woolwich where he was engaged to preach the following day.

(2)

7th, Puesday

as I knocked at the door. This visit or call awakened much strange mixture of feeling, that she is unable or unwilling to less the term even in the preparation, wednesday, and the work of any going

went with K. and to Exeter Hall to the meeting for Scriptural Instruction in Ireland. .... to the amusement of friend was so much excited and delighted could not sit but felt as if must add to the tremendous clapping.

15th March, Thrusday.

Determined last evening that my dear friend return to C. as early as possible consult his relations & friends on this important affair, and make as amount desirable arrangements as his situation will allow. If these matters are settled to Papa's satisfaction he has promised not to withold his consent & in this case my dear friend will return if all goes well early next year.

5.

The Diary of Mrs. Peter Jones. 27th March. Tuesday.

She took genuine delight at finding Read part of the Rev John Wesley's life--

nlessing to find that he had a desire to preach to the American Indians but as he found the door not open gave up the idea," for one feels that people that country lie

31st. Sunday.

The remainder of the day spent in reading & work. Finished the frock & pelisse for Elizabeth Jones, wrote a letter to Mrs. J. J in the evening.

4th April, Wednesday.

Mr. P.J. called, he informed me that on the next day he was grang to have a private interview with the King at Windsor, this was obtained thro' Mrs. Vansellet, (?) Lord Bechy's (?) sister .... "Walked to Miss Martin's to tea. They were much disappointed that the Chief was prevented accompaning me.

THE DIARY OF MRS. PETER JONES, 1833.

7th June, Friday.

11.10V

1 guil 133

Sat the whole of this morning alone very busilly employed at work. Mr. Ryerson arrived expecting to have some conversation with Mr. Mabbs who from some cause unknown did not keep his appointment. I had a long chat with Mr. R. talking of a serant to wart with the, he advised that I did not take one & from his we intend to abide by his recommendation. In the evening I commenced a letter to my dear Peter.

24th June, Monday.

"three large cakes for Canada, they look quite formidable.

"Oh! what a thought when I unpack them how far away shall
I be --Oh.' that I may find \*\* in the friend of my choice all I desire and expect.

23 June, Sunday.

heard Rev. E. Ryerson preach a solemn sermon from

1 Thes I-10. staid with Miss Chubb to a love feast,
the first I ever attended berhaps the desire for
information and a tincture of early prejudicexpxx

prevented that spirituality of mind I-ought to have
enjoyed. No doubt the balme was all my own.-- God forgive me.

. (1)



Diary of Mrs. Peter Jones, 1833.

3rd September, 1833.

This morning about ½ past 9 Mr. Marsder us by saying "Now Ladies if you wish to see rise on one side ef-the and the American Cost other you must rise immediately." Up we got five minutes witnessed the most glorious sur The sight of land was indeed calculated to cheart and put a fresh song of praise in ever We soon got our breakfasts and after that we busily employed in packing for our departure comfortable state rooms. I was continually deck to look first at one side and then the the fine harbour, Coney Island on the right York on the left, then we entered the narrow Pilot came on board and met with a hearty we all was bustle.

8th September, Sunday

This morning I accompanied Mr. & Mrs. I their daughter to John St. Church refore the commenced. Mr. Hall came up to ps and said. Jones has just arrived. Mr. and Mrs. H. It chapel and in 10 minutes returned with my fi took his seat in the pulpit. Mr. Reed preadlish John 23rd and 24th verses. The sacrame administered afterwards at which my dear Pet I left immediately after & in Mr. Hall's back

had my first ingerview after 17 months



Diary of Mrs. Peter Jones, 18331

Peter went to Church 7- I remained. At 90'clock the solemn responsible ceremony of marriage was performed by Dr. Dangs, both rooms were filled with company. The prayer of my heart is that we may be united in God and live to his praise and glory -- Amen & Amen.

19th September, There's like to the force of the force of

20th September, Friday. Crad K Wissian

How shall I record the events and feelings of this day. About 12 o'clock I left York in company with Mr.

Marsden, Mr. Stinson, Mr. Irvine and my dear kind husband, for the Credit, thither after a rough ride we arrived about 5 o'clock. My heart was full, too big for utterance, I felt that now I had entered the scene of my future labours, my insignificence & insufficiency never appeared so great, but I look above to the Strong for strength, and He did comfort my heart. Mrs. J. Jones received me kindly, numbers came in to welcome us, after tea we had a meeting in the chapel, the Indian women

ere full of strong & I trust holy feelings, they give



vent to them without much restraint, I could have shouted with them for joy,

22 Supt

Slept at my dear Peter's little dwelling, tho' humble found it a sweet and happy resting place.

21st September, 1833.

Mose the morning with a grateful and happy heart. feed as contented in my humble dwelling as the 'I had risen surrounded by the spatch dours of a Palace. Mr. Marsden addressed the poeple in the chapel. They were very much affected. At 12 my dear Peter buried an old woman. Oh! death makes it savages in every place. On this, my first day at the Credit one out of the little company put under the ground, another died.

The hutter was sunday; and she

the early prayer meeting -- the love and wrestlings of the poor Indians, shamed my coldness and want of lively feeling, they cry out for mercy, alas! attended service at 11 o'clock - my Peter was led to preach from I Naham 27 owing to the great afflictions caused by death during the last month. After dinner at \*\*\* at we assembled again, the corpse of the man a 3rd chief named John Crane was placed before the altar, it was a solemn thought that another this day was to be consigned to this last home. My peter preached in Chippeway from Ec.IX 5. after the service the remains

were deposited - many followed we then calked on Peter

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Diary of Mrs. Peter Jones. /633

again thill they were clean. They soon returned with nice clean faces.

17th October, Thursday.

Worked this morning at a bonnet for Elizabeth. Several Indian men came in the aftn to talk with Peter, they annoyed me much by spitting, this is a dirty habit, but it is a little trial I must bear patiently.

26th, Saturday, Colote Jone, 1883

Unpacked Mr. Green's kind present & found an abundant supply of useful crockery - Another week full of mercies. I take shame to myself that I am not more spiritually minded. Lord Jesus fill me with Thy Love & enable me by thy good Spirit to live more to Thee.

27th October, Sunday. Actata

0

It was very wet and damp in the morning. I did not think it prudent to attend the early prayer meeting, went to the Sunday School.

Diany of mrs. Pelei Jones " If dume al' 3 we assembled cyain, the corpse yelle man, a gret. they hames John Grane was placed Centre un remain von det silvet

23rd September, Monday Deary of Mrs Peter Jones 183;

After breakfast went into the school for a short time. The children sang well, their writing very good, the boys have made good progress in reading, but there is a want of neatness in the school and cleanliness about the children, this is a reformation I long for, may I be enabled to persevere; and may God bless my efforts. How thankful should I be to see a moral improvement in the condition of these poor children.

Worked or read a little of "Charles of Bala" - walked

16th Wednesday. Celates

worked at a bonnet at Elisabeth Jones -- In the afternoon called on the wom n who had been so ill. Found her much better, but the room where she and several others abode was very dirty a untidy. Shall I every have the pleasure to see these poor Indians neat a clean? Talked a little then and told some girls not to come to me

Plany of mon file me 1823 sunday 3rd movember - 1 left this house of mourning at spart 5 and as I

paced across the way I thought of Peter, of friends in England & then I thought of Heaven. The stars were shining brightly the silver light of the lovely moon reflecting on the frosty ground gave it a brilliant sparkling appearance, all was still, and as I walked alone to my solitary dwelling I felt that I was in circumstances different to any I had ever experienced before. Now I thought, my trials are beginning, my cup has beenfull of mercy & comfort hitherto, eny-timy time and too much of my thoughts have been engaged on the things of time. In anxiously preparing for my new abode, fancy had pictured bright days in prospect, and now a heavy foreboding seemed to whisper, prepare for sowwow, disappointment and death. When I entered

20.

Diary of Mrs. Peter Jones, 1833.

Att tatural for the land for good I should death of dear Christine was right and for good I should feel inclined to say, Surely this against me."

Elizabeth misses her dear Mother and at present is pettish with me. John is unnerved, & it is no easy task to fill the place of the one that is gone. Bay but poorly. If the will of God, I pray his life may be spared.

L John pres wire Christing had just died

15. mu. 1633

Alway of mo Peter Jones 1833

15th Saturday. november.

Another week is gone forever, but alas! I am not improving the time as I ought. Oh! for more of the love of God to influence me at all times.

Heary - 77777 Piter Game. 1833

This morning I performed the painful duty of looking over dear Christine's clothes, and arranged them in their proper order. Elizabeth has a bad cold. May God in mercy bless the mans used for her recovery and spare this dear child. The babe continues very ill. Lord Thou canst . raise it up. "Into Thy hands we will commit it."

All day fully engaged. Little time for quiet meditation and prayer

deary of mrs Peter Jone. 1833

13th, Friday. Mccenhe

Feeling very miserable after a bad night 0 I breakfasted in bed - not able to exert myself much all day. Caty Cherhork & two other woman came and sat in the afternoon - I am glad to see them but I feel their dirty habits a trial to me. I pray the ford to enable me to exercise self-denial and bear withall.

Attended to domestic duties all day - called on school teacher

Mrs. Case - talked a little with Miss Gook - lamented

my luke warmness - Ch! that it were with me as in days

that are passed - Lord send down they loving Spirit.

833

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Diary of Mrs. Peter Jones. 1833.

my silent room, all dark and cold, I got together some wood & after a time made the fire to burn, but my feet were cold and my thoughts too wandering for sleep.

Thus I lay musing on the past of future till Catherine came and told me breakfast was ready, but I was too tired to rise, and took a cup of coffee in bed, after this I fell into a sweet sleep for a little time.

I then awoke, the sun shing ing brightly, but there was no meeting open, both our Pastors abroad, and had there been I could not have gone

Page 75/
which they intend to do this week. The timber to en for the bridge over the Credit. The savyer's business also came under discussion.

Page 366

348. Peter Jones was designated "Missionary to the native tribes." The Credit Mission was his local habitation, where, when he was at home, he performed every part of a Missionary pastor's duty. The Mission was nominally